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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., March 8, 1934

NEW SERIES
VOLUME XXXVI No. 10

\$ 100,000.00

Given By 1,000 Baptists Giving \$100.00 Each

Will Pay Our 1934 Obligations CONSISTING OF:

MATURING BONDS	\$25,000.00
INTEREST ON BONDS	33,600.00
SUPPLEMENT TO BLUE MOUNTAIN AND WOMAN'S COLLEGES	20,000.00
BAPTIST HOSPITAL	4,500.00
MERCHANTS BANK & TRUST CO.	8,000.00
INTEREST TO BLUE MOUNTAIN AND MISSISSIPPI COLLEGES	4,000.00
INTEREST TO HATTIESBURG BANKS	900.00
	96,000.00
EXPENSE OF CAMPAIGN	4,000.00

THIS WILL MEAN THAT THE CLOSE OF THE YEAR WILL FIND US WITH ALL INTEREST PAID, OUR SCHOOLS IN GOOD STANDING IN THE SOUTHERN ASSOCIATION, AND THE PRINCIPAL OF OUR INDEBTEDNESS \$38,000.00 LESS THAN IT IS NOW. IT IS NOW \$37,000.00 LESS THAN IT WAS ONE YEAR AGO.

(Continued on page 5)

WHERE DO WE EAT? By S. J. Rhodes

In a few days the State Sunday School and B. Y. P. U. Convention will meet in Jackson, and one of the problems that will present itself to those attending, will be where can we get places to eat without being forced to dine in places where beer is sold. Most of us would prefer eating in places where it is not sold and, because of this I venture to make a suggestion to those having in charge the making of arrangements for the entertainment of the messengers.

It seems to me that it would be well to publish in the Record, and also to announce in the convention the names and addresses of restaurants and cafes in the city not selling beer. If these places are not too far removed from convention headquarters they will be well patronized. It might be that the churches would like to plan to serve meals in case there are not sufficient places not selling beer to accommodate the people. Also there might be some of the homes near by where meals might be served.

This suggestion is made after conferring with some others who are interested in the same thing.

TO ALL W. M. U. MEMBERS IN MISSISSIPPI

Our people of Gulfport and the Mississippi Coast join me in urging you to attend the Mississippi State W. M. U. Convention which meets in our city April 3-5.

We would be glad if those who are planning to come would write us just when to expect you, stating whether you are coming by car or train, in order to facilitate plans for entertainment.

You will enjoy our beautiful Coast country at this time of the year, when our climate is at its very best. The homes and hearts of our people are open to receive you, and we shall be greatly disappointed if we do not have a large attendance at the convention.

Faithfully yours,
B. L. Davis, Pastor,

First Baptist Church,
Gulfport, Miss.

March 12 the Baptist pastors of Southwest Mississippi have their monthly conference at McComb. On the program are P. S. Rogers, R. B. Gunter, G. P. White, J. R. Carter, J. W. Mayfield and W. R. Cooper. Besides "reports," Bible study, inspirational address, they will study the "Great Commission."

Committee on Entertainment of Sunday School and B. Y. P. U. Convention, First Baptist Church, Jackson, Miss., March 20-22: M. E. Moffitt, General Chairman; J. M. Evans, Chairman Entertainment Committee; C. C. White, Chairman Registration Committee; I. S. Barnes Chairman Transportation Committee; Louis Dailey Chairman, Ushers' Committee; and Tom Q. Ellis, Chairman Publicity Committee.

Shady Grove Baptist Church, Copiah County, has placed the Baptist Record in the homes of the church. Mrs. F. S. Ainsworth, Hazlehurst, Miss., is the treasurer. We thank the members of the church who made this possible and hope that many other churches will follow this splendid spirit of cooperation by placing the paper in 50 per cent of the church homes.

The Serepta Baptist Church ordained two new deacons last Sunday, brethren Everett Priest and Dewey Byrd. The pastor preached the sermon "Some characteristics of a good deacon," taken from the life of Phillip, Acts 8. The visiting deacons were John L. Smith and L. L. Jordan of McCall. Bro. Houston Chapman, an ordained preacher, member of Serepta, was also present. Many of our folks are happily signing up in the God's Acre Plan.—N. B. Saucier, Pastor.

TEN MINUTE SERMON

"A PREACHER"

B. E. Phillips

2 Tim. 1:11 "Whereunto I am appointed a preacher." You will recognize at once that I am reading only a part of the verse. You will also recognize that Paul is here speaking of himself. From this passage of scripture I wish to speak briefly on the subject "A Preacher." In this discussion I am having in mind a preacher who meets the New Testament's requirements.

You will think with me first of a preacher's call to the ministry. The Lord God omnipotent is sovereign in the call. Not one thing can the individual do to merit this call. The Holy Spirit impresses one of the call. This impression doubtless manifests itself in the way of a desire and a consciousness of an enjoined duty. No one should lightly rush into this high and holy work. There should be a deep, unwavering, abiding conviction of the call. I have cold feet on "special days to call out the called."

You will expect some observation on a preacher's qualification. One of the first requirements in this is his character. God requires him, and the world expects him, to be as true and pure in character as any lady. The preacher needs to constantly be on his guard. The devil with all his cohorts likes to hear his character called in question.

A preacher is to be upright in his business relations. He should be honest through and through. He has no right to make debts and not pay them. The preacher who merits the name of not paying his debts surely has a millstone about his neck which will ultimately drown him in the good opinions of his acquaintances.

He is to be a learner. In this present age he should have college training. He should do everything reasonable to secure such training. You will keep in mind however that this country was in former days sown down with the gospel by godly men, many of whom never saw a college. But they were learners. They made much of the Bible. The preacher above all men needs to know God's plan of salvation, then preach it with conviction.

You will think with me of his field of work. Not every one has the same gift. Some are teachers, some pastors, some evangelists. He should learn his special gift, then stay with it. I shall here speak only of the pastor. If a preacher and a church are willing to follow the

spirit's leadership and seek to know and do God's will, I believe the Lord will bring them together. I also believe human agency is used in this. I verily believe the devil uses human agency in trying to keep them apart. When the preacher finds God's place for him, he needs to stay there till the Lord moves him. There is no scripture for the annual call. It has been the means of separating "What God hath joined together." Religion ought to lead churches to quit such business. The devil with the aid of some of the brethren and sisters delights in having the preacher to move on.

May we think together briefly of a preacher's work. We have said the Lord calls. He has a place for him. He also assigns the task. This task is to "preach the word." Not another thing will take its place. It is a man's job. No living man within himself is equal to this task. It demands time, energy, work, prayer, study, but God commands it. Both preacher and church need to be reminded of this. In preaching the word he will reprove, rebuke, exhort, persuade, explain, plead, etc. I am suspicious of the preacher's motives who never speaks out again sin. No one can preach a whole gospel without condemning sin. However some try it.

In closing may I remind you that there are some things a preacher has a right to expect. He has a right to expect financial support. His time is all consumed in his work. He must have the necessities of life. The Lord who has called him requires it. "They that preach the gospel should live of the gospel." Yet there are many churches claiming to be orthodox that do not believe this.

A preacher has a right to expect ministerial courtesy at the hands of other preachers. On the contrary I have seen some preachers invited to aid a preacher-brother in funerals who would walk right in and take charge as if they were pastor. Preachers ought to be larger men than that.

A preacher has a right to expect the moral support of his church. Sad to say many do not get it. Often church members are among the first to falter here. Much strength is added to the man of God when the church gives him moral support. The true, upright, honest, humble, hard-working, sacrificial, prayerful, zealous preacher may expect that commendation from God the Father "well done thou good and faithful servant."

DEPARTMENT of EVANGELISM

REVIVAL

W. E. Farr, D. D.

I. When is a revival needed?

1. A Heaven-born revival is needed in a church when there is lack of brotherly love, dissensions, jealousies, and evil speaking; for such shows Christians to be out of harmony with each other. Therefore they are out of communion with God.

2. A revival is needed when there is worldly spirit in the church and the Lord knows indications are pointing in that direction at this time.

3. A revival is needed when we find the church members in gross sins. This you see in every direction you turn.

4. A revival is needed when we find the sinners careless and unconcerned, and this is true many times because the Christians are careless

and unconcerned about lost souls that they are coming in contact with daily.

5. A revival is needed because the wicked triumph over the church and this should never be should the Christians be on their duty trying to win the lost.

II. What is a revival?

1. A revival consists in the return of the church members from their back-slidings and forsaking of their sins and a desire to live right.

2. A revival includes a deep conviction of sin.

3. The revival will never start until our folks recognize their need of obedience to God.

Faith renewed brings a tender burning love for souls and breaks the power of the world and sins of Christians. God says, "Love not the world"; however we should love the sinners in the world.

4. If Christians have deep feelings and love

for Christ, as every Christian should, they will go after the lost in the spirit of Christ.

5. The essential in a revival is prayer. The prayerless church is a powerless church. We should not pray, "Lord give me," but, "Lord, make me to go after souls for Thee." The selfish prayer, the unbelieving, the Christless prayer, will have no part in a Heaven-born revival.

Let's remember that effort without prayer is presumption, and prayer without effort is hypocritical.

May we as pastors unite in an earnest statewide daily prayer, that God will give all our members a great awakening and that nineteen thirty-four will be the greatest year in the history of Mississippi Baptists for soul winning. "The field is white unto harvest" and the soul winners are few in comparison with the number of lost people in our great state.

May we bring God in our Evangelistic Campaign, and this we have got to do if these campaigns are successful, and win the lost to Christ.

One of the needs of the day is for us preachers to preach with all earnestness and show the people who are lost that they are on their way to tell where they will spend eternity and that their only redemption is found in Jesus Christ, the Son of the Living God.

In other words, it's Christ or hell.

CONFERENCE ON EVANGELISM

It gives us a great deal of pleasure to be able to announce the following District Conferences on Evangelism to be held within our State:

Moorehead, Wednesday, May 23rd.

Cleveland, Thursday, May 24th.

Sardis, Friday, May 25th.

Booneville, Saturday, May 26th.

Houston, Sunday, May 27th.

Louisville, Monday, May 28th.

Newton, Tuesday, May 29th.

Richton, Wednesday, May 30th.

Gulfport, Thursday, May 31st.

Columbia, Friday, June 1st.

Brookhaven, Saturday, June 2nd.

It is with equal pleasure that we announce a Statewide Conference on Evangelism at Mississippi College June 11th-15th.

All of our people who can possibly do so are urged to attend the District Conference nearest to them, and then to attend the Statewide Conference at Mississippi College. The host churches for the District Conferences have graciously consented to provide lunch for those who attend. In order that proper provision may be made, each one who attends is earnestly urged to notify his host church before the day of meeting. The Mississippi College authorities are being extremely kind by offering to provide lodging and meals for fifty cents per day for all who attend the Statewide Conference. We are fortunate indeed to have Mr. J. E. Byrd, our State Sunday School Secretary, and Dr. P. E. Burroughs of our Sunday School Board, Nashville, Tennessee, outstanding leaders in the field of Evangelism, to lead the District Conferences, and to have brother Byrd arrange and lead the conferences at Mississippi College.

In addition to the above Conferences on Evangelism, every association in the state is urged to hold a one day conference sometime between now and the fifteenth of May. Letters concerning these one day meetings have been mailed to the moderator of each association.

If the committee can be of any assistance at any time in this all-important work of helping the Baptists of our State to major on Evangelism during 1934, please write J. S. Riser, Jr., Durant, Mississippi.

J. S. Riser, Jr.,

A. T. Cinnamond,

A. F. Crittendon,

Committee.

"When the churches are full the prisons are empty."—Judge Cavanaugh of New York.

News and Truths About Home Missions

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

We will have considerable difficulty in winning the foreigner in his homeland if we neglect the foreigner in our homeland.

Speaking of the relation between the white and the black races in the South, the sainted Dr. W. J. McGlothlin said: "Nothing but the Gospel of Christ can keep these two races from injuring each other."

A Christian constituency must stand behind a Christian propaganda. Money for the sending of the Gospel abroad must be gotten from the saved. If we would project the Gospel of Christ into all the world and into all the life of the world, then our own lives must root in the Gospel and be an expression of it; and the Gospel we send abroad must root in the civilization and life of our country and find its demonstration in that civilization.

A CONTACT MAN FOR WORK AMONG THE NEGROES

Rev. Lovelace, General Secretary of the National Baptist Convention, was in my office recently and talked very freely about the need for a contact man between the white and colored Baptists to bring about a better understanding between the races. He said: "I do not care about the Interracial Committee and its work. This organization cannot render the service we need. What we need is for some good white man in whom we have confidence to tell our colored Baptists what they ought to do and how they ought to do to make their church work more effective. Our preachers are our leaders and if understanding between the white people and our people is to be secured it must come through our pastors."

"We need also a woman worker with our women. We must be taught self-respect, cleanliness, and the proper care of our homes. Our religion should change our lives all the way around. We need much that our white Baptist friends can give, and we will appreciate anything they can do for us while we are trying to find ourselves as a race and as a denomination."

A GOD-CALLED MAN FOR THE NEGRO WORK

When God has a work to be done He always has a man for the work. There must be a work to be done by Baptists among the Negroes for God has called a man to do the work, and He never calls a man into any field where there is no work to do. This young man, Rev. Noble Y. Beall, came into my office recently and looked straight into my eyes and said: "Brother Lawrence, God has called me into mission work among the Negroes, can you help me to answer that call?"

I got a letter from him the other day, and I pass on to you what he said:

"My conviction regarding the negro work grows upon me each day. I am becoming anxious about it. Probably the delay is good discipline for me, but I am anxious to get into it. I am gathering lots of valuable information and am becoming more familiar with the Negroes themselves. I feel certain that what I am doing along these lines is preparing me for what is to be my life's work."

He does not want to go to Africa; if he did possibly some good Baptist would pay his way to Africa and support him while there to preach the Gospel to the Negroes, but he wants to go to the Negroes in our own country on a call of God. He wants only \$1,200.00 a year to take care of his family while he does this work. Shall we help him to answer the call of God?

THOUSANDS HEAR THE GOSPEL IN A DAY

Rev. I. Negrin, Pastor at Cruces, Cuba, writes about a campaign of evangelism put on by his church in which five thousand people heard the Gospel in one day. He says:

"Last year we preached in hundreds of homes here in Cruces where the members of the homes had never heard the blessed Story of Jesus. The young people in our church did most of the work, and the record kept of their work showed at the end of the year that we had a total of two thousand services held outside the church. This year we tried to do more. Our efforts culminated in a great day of evangelistic effort, when we held three hundred and twenty-eight services. From six o'clock in the morning until eleven o'clock at night five thousand twenty-two people heard the Gospel. When we had finished the service that night, I said that it was the greatest day of my life and the only thing that I could think of to compare to these services was the day when Peter preached and three thousand were converted. Pentecost in Cruces, five thousand heard the Gospel in one day!" Not bad for a mission church.

TWO GIFTS FROM CHINA

The Home Mission Board has received two gifts for the Home Mission work from far off China. Miss Pearl Todd, Chefoo, Shantung, China, sends a draft for \$12.00 for the Jewish work, and Miss Cynthia Miller, North China Mission, sends \$10.00 on the debts of the Board. This is as it should be. Every Baptist connected with the Southern Baptist Convention should be interested in the evangelization and Christianization of the homeland. Home Mission Board workers are strong believers in Foreign Missions. Every one is urged not to designate his gifts. All of them, with very few exceptions, have joined the Hundred Thousand Club, and every one sends his money undesignated. The Home Mission Board and all of its workers are Kingdom minded, and in the fraternity of denominational interests believe in the old adage, "One for all and all for one."

BOTH HOME AND FOREIGN MISSIONARIES ARE OURS

The missionaries of the Home Mission Board and the missionaries of the Foreign Mission Board are missionaries of Southern Baptists and should stand on the same basis. Both groups preach the same Gospel. Both groups are preaching to the lost, and Christ loves the lost in the homeland just as much as He loves the lost in lands across the seas. The winning of the foreigners to Christ in foreign lands is no more important than the winning of the foreigners in the homeland. Let us, therefore, put them all on the same basis in our prayers, in our gifts, in our love for their work sake, and in our esteem as messengers of the Cross of Christ.

A WORD OF ENCOURAGEMENT FROM CHINA

In a letter from Miss Pearl Todd, Chefoo Shantung, China, in which there is a draft for \$12.00 for the Jewish work, there is this fine statement about our Home Mission work:

"There is no greater work than your Board is doing, for you and the other Boards are doing your respective part to send each Southern Baptist into all the world—and your specific part of this 'all the world' is mission work in Southern Baptist territory. Political conditions should preach long and eloquently for the Home Mission Board. Political conditions alone should enlist every Baptist to his loyal best in Home Mission work. May it be so!"

THE LOST NOTE IN PROTESTANTISM

Eldridge B. Hatcher

It is a terrific note. I can only stand before it awed and appalled.

It is the note of crucifixion. Not the crucifixion of Christ, but of the Christian. It was sounded often by Christ and the apostles. But it has become practically lost. We rarely hear it from our pulpits and rarely find it in our Baptist literature to our young people, to our women and to our people in general.

What exactly is that note? It is Christ's declaration that before the Christian can live the Christlike life and do successfully Christian work his natural "self" (his old Adam nature, the "flesh," in which Paul says "dwelleth no good thing") must be put on the Cross and die.

In other words Protestantism is ever saying to its members "Go forth to worship and to work for Christ"; but what shall we do with Christ's command which contradicts these words? He says "Go not forth until you have taken that first step, the crucifixion of self."

Is it not clear that our having hidden this command of Christ (in its drastic import) from ourselves and from our people is the cause of our present plight.

Christ said to His disciples "If any one will come after me, let him deny himself and take up his cross and follow me." To deny self is to treat self as an unknown quantity. That is what Peter's denying Christ meant. By taking up one's cross Christ meant "Let him put that self—his old Adam nature—on the cross." He said to His apostles, "He that would save his life must lose it." Lose what life? This same self-loving life of the "flesh." Lose it how? By putting it on the cross. One day He likened this losing of the life to the putting of the seed into the ground and He added that the seed must die before it could spring forth into fruitage. In another place He said that a man must hate his life or else he could not be His disciple. He must put his own "self"—life under the curse, for Christ on the cross put His own "self" under the curse.

One day Christ told His disciples that they must drink His blood and again that latter statement they murmured saying "That is a hard saying" and many of them therefore "walked no more with Him." They meant that He had said, a hard thing for them, not to understand but, to do,—too hard. Drinking His blood meant putting self on the Cross.

Let us consider next Paul's teachings. He said "God forbid that I should glory save in the cross of our Lord Jesus Christ." Was Paul glorying in the cross because it was at the cross that the price of his redemption was paid by Christ? That thought seemed not then to be in his mind. Notice his full statement: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world." Ah, that was what the cross then meant to him. Of course he rejoiced in Christ's crucifixion as being the basis of his eternal hopes, but he then was rejoicing because of the part that that cross was playing in helping him to win in his daily battles. It was through the cross, uplifted in his daily experience, that the power of the world over him was broken. By the death of his carnal self on the cross it was as if the world had become crucified—made dead—to him and he to the world.

In another place he said "I have been crucified with Christ" and again he said "I die daily." His crucifixion of self was a daily affair and never up, to the end, did he give up the battle.

He declared that it was his ambition to "know the power of His (Christ's) resurrection and the fellowship of His sufferings, being made conformable to his death." Ah, that makes it plain that knowing the fellowship of Christ's sufferings was not merely enduring hardships and af-

(Continued on page 6)

Editorials

FROM SERVANT TO SOVEREIGN

There are many places in the Bible, particularly in the New Testament, where this idea of sovereignty by way of service is clearly taught. Indeed it is a fundamental and essential teaching with reference to the Christian life. More than this it is set forth as an essential quality of the divine life. It is exemplified in the whole experience of Jesus, the Son of God. He counted it not a thing to be grasped to be on equality with God. That was not the way he sought divine honors from men. It was not a matter to be forced upon the world, but a place to be won in the world and from the world by a wholly different method of procedure. He humbled himself, became a servant, became obedient even unto death. Wherefore God highly exalted him and gave him a name which is above every name.

And Jesus taught by example, as by foot-washing at the passover supper, and by all his ministry, as well as by constantly reiterated precept that men were to come to positions of influence and fitness for it, by serving others. "If any man among you (and there is no exception, it is a universal law) would be great let him become a servant and if he would be greatest let him become a slave."

But we were thinking of how this same truth is taught in beautiful picture-language in the last chapter of the Bible, where John has been describing the vision of heaven, and says, "And there shall be no curse any more: and the throne of God and of the Lamb shall be therein (that is in the city): and His servants shall serve Him; and they shall see His face; and His name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign forever and ever." We think of this as a description of heaven, and it is, but heaven is where or when Christian character and conduct have been brought to perfection. And we may have heavenly conditions on earth. Jesus taught us to pray, "Thy kingdom come, thy will be done in earth as in heaven."

But it will be well if we follow the steps here indicated in the passage above quoted from Rev. 22:3-5. We number them:

1. The curse is removed. Recall the curse pronounced in Genesis, where God curses the ground, the serpent, the woman and the man. This has now been removed by Christ becoming a curse for us. The leaves of the tree of life are for the healing of the nations. The knowledge of the way of salvation carried as leaves on the wings of the wind have proclaimed man's redemption.

Blow ye the trumpet blow
The gladly solemn sound
Let all the nations know
To earth's remotest bounds
The year of Jubilee is come
Return ye ransomed sinners home.
"There shall be no curse any more."

2. "The throne of God and of the Lamb shall be therein." There is no religion apart from the throne of God and the Lamb; God—and the Lamb, the atoning sacrifice; the enthronement of the person of Christ and the sacrificial principles of Christ in our lives. There will never be a sovereign man until he recognizes a sovereign God. Submission to God, obedience to Him is absolutely necessary to the progress of man, in religious life or in any phase of life.

3. His servants shall serve Him. Here is more than a recognition of the authority of God. It is more than obedience. It is service. We belong to Him. He has interests here in the world that men must look after. This condition will not be different in heaven. It is His work we are to do, His cause we are to work for and to further. We take our place and do our part as His ser-

vants. We have no tasks apart from the interests of His kingdom. Our business is to carry on what Jesus began to do. We are to have no occupation inconsistent with this, and our occupation must be made to further His kingdom. We are to "serve Him."

4. And they shall see His face. These sentences, or parts of sentences are not disjointed. They are vitally connected. They are connected as cause and effect. The seeing His face is the result of serving Him. To see the face of God is to realize His presence, to know Him fully and to have open, clear and constant fellowship with Him. This will come to us, does come to us as and when we serve Him.

5. His name shall be on their foreheads. Here again is cause and effect. Having His name on their foreheads is to bear the image and likeness of God, to be so much like Him that anybody can see it plainly, can recognize the Christian man at sight as a child of God. This likeness to God, having His image restored as in the original creation is the result of the full knowledge of Him and close and constant fellowship with Him. This is in entire keeping with what Paul says in 2 Corinthians, "Beholding as in a mirror the glory of the Lord we are changed into the same image from glory to glory." And John says, "We shall be like Him for we shall see Him as He is."

6. Then we are told, "And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light." Our whole being and horizon will be illuminated by the truth. No more night or darkness; no more groping, stumbling, no more confusion, uncertainty, doubt, no more feeling our way blindly. When we come to be like God, we shall know as we are known; we shall see as He sees. Problems solved, mists rolled away. How the world needs men like this today. How our churches need men with clear vision, with far vision. How pulpits need seers. The Lord God shall give them light. Assurance comes from clear apprehension of God and His truth.

7. And they shall reign forever and ever. The world will recognize and follow a man who knows the way out. The world and the churches are looking for men whose vision of God is clear, whose eye is single, whose body is full of light. Such a man will not need to push into places of influence and authority. Men will ask him to lead and will be ready to follow. "Ye who have followed me, in the regeneration shall sit on thrones judging the tribes."

HIS NAME SHALL BE CALLED WONDERFUL

All names were originally supposed to indicate the character or the occupation of the one to whom they were applied. Such names as White, Short, Small, Long are indicative of some characteristic. Such as Cook, Butler, Baker, Farmer indicate the occupation. All names originally had some such significance. Bible names were given to indicate some outstanding quality or experience, such as Noah, Abraham, Jacob, Moses, Samuel. A number of people in the Bible had their names changed to indicate God's estimate of their character or position; as Israel, Abraham, Peter, etc.

The names by which God is called are revelations of what He is and of His attitude to men; as Jehovah, Lord, Father, etc. Those given to Jesus reflect the depth and manysidedness of His character; as Messiah, Son of Man, the Word, Apostle, Priest, King, Prophet, etc.

In the ninth chapter of Isaiah the prophet is speaking of the coming of the Lord Jesus after the stormy centuries and out of the mists of the future. He is telling of what He will do, when He pauses to speak of His birth and His name. He says, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful."

It is well to stop right here and consider the significance of His name. There are other words in the list, but we can speak now of only one:

"His name shall be called Wonderful." Of course it is significant that this one come first. We are in danger of cheapening words by using them carelessly. So we have done with the words "splendid," "terrible," "mighty," "awful," etc. So have we done with this word "Wonderful." Notice that it is a name given to the Son of God, to the one who interprets God for us, and who is God to us.

For one thing He is so called because He commands our attention. It takes the extraordinary to get attention. Sunset and sunrise, glorious as they are do not get much attention because they are common. They occur every day. An eclipse is not half so beautiful and wonderful as a sunset, and yet it gets our attention because it is unusual. It is true that the heavens declare the glory of God and the firmament showeth His handiwork, but most folks don't see these because they happen every day. "The whole earth is full of His glory," but not many people see it. God is in every tree and bush, but not until Moses saw Him in a bush that burned and was not consumed, did he say, "I will turn aside and see this great sight." One meaning of the word here translated "Wonderful," is peculiar, or singular, something different. God came to us in a new way in Jesus, one that got and gets attention. And until He gets our attention, He and we can make no progress in getting acquainted.

But of course the word implies more than getting attention. It is the awakening of interest, the provoking of thought, the quickening of the mind, the stirring of soul and spirit into activity. This is done by the shock of wonder, of amazement, of miracle. It takes a great deal to quicken the minds of men. It is not enough to get attention, the mind must be thoroughly awakened by something which strikes it as with a thunder clap—astonishment. This is the only thing which keeps the whole being alive and active. Parents first try to get the attention of a young babe, and later its eyes are wide open as if with astonishment, for evidently it thinks the world is a wonderful place. A revelation of God is enough to awaken our whole being and to keep our souls awake and active with wonder, until we say with David, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness."

But there is more than an intellectual awakening in this revelation of God in the person of Jesus Christ. If that were all it would still be the world's greatest achievement. Wherever the gospel of the Son of God has gone, it has produced an intellectual and educational revaluation, personal, racial, national. This is eternal life to know thee, the only true God, and Jesus Christ whom thou didst send. But that means more than an intellectual revival. It means the unfolding of the soul of man to be revelation of God, just as the flowers expand in the light of the golden sun.

It means worship, the response of all that is deepest in man in the presence of the revelation of God. Jesus said, "We worship that which we know." It is the knowledge of God that awakens worship. Worship is the result of true revelation, and the worshipful attitude is that which keeps the soul alive. You might be surprised to search the New Testament scriptures and find how many times the words wonder, wonders, miracles, (which is the same thing), amazed, astonished, marveled and similar words are used. They are the expression of life in the soul and mind. And they accompany the whole ministry of Jesus and later the preaching of Jesus by the apostles. It is all in line with what Isaiah said about Him, "His name shall be called Wonderful."

Brother Fleetwood Ball objects to the words "old" and "historic" used with reference to the First Church building in Nashville, as being tautological. In this brother Ball is entirely in error; but the news item in the Record was published as sent from Nashville, and was found in practically all Southern Baptist papers.

Look for list of hotels on another page with rates for entertainment during meetings of Southern Baptist Convention and W. M. U. Convention, at Ft. Worth.

Dr. R. G. Lee of Memphis is chairman of the program committee of the Southern Baptist Convention. We are glad to see that the keynote of the Convention will be The Need of a Spiritual Revival.

W. H. Beauchamp writes that C. J. Porter was ordained to the ministry by the Second Church of Kosciusko on Feb. 25. Rev. J. R. Davis was chairman of the examining council. Other members were Pastor W. A. Williams and W. H. Beauchamp secretary.

Prof. Oscar Autritt, for a few years teacher of modern languages in Mississippi College has been engaged to help raise money in the United States to assist Evangelical Christians in Russia who are in need, and are being sorely pressed. Headquarters of the Committee on Relief are in New York City, but Prof. Autritt will be for a while at least in Mississippi.

Just now your Uncle Samuel seems in the position of a man who has been holding up the load which threatened to crush the country, until his strength is being sorely tested. He has been waiting apparently in vain for General Industry to get under the load and the General seems a little backward about coming forward. How long can Sam hold it?

The friends of Dr. Webb Brame, pastor of the Yazoo City church, are gratified but not surprised at his promotion from being Captain to becoming Major in the Mississippi National Guard. He was an army chaplain during the World War, and since then has been chaplain in the National Guard. His promotion is due to faithful service during these years, nine of which he served as captain. Promotion is also conditioned upon successful completion of courses of study, of which Dr. Brame has taken eighteen. He is with the 155th Infantry.

Dr. B. C. Land, pastor First Church, Winfield, La., in renewing his subscription to the Record and saying many kind things of the paper, sends this news of his church: Our work continues to have the favor of God upon it. February was a great month for us in every way. We had three additions by baptism last Sunday and the offering was larger than for the entire month of November, 1933. The offering for February was slightly more than \$1,000. When I tell you that the offering used to range around \$325.00, you will know why I am so happy. God is greatly blessing us. The hammers of the carpenters are making music now as they complete the fourth story of the Sunday school building.

As long as some executives in large corporations get salaries running from \$50,000 to \$200,000 a year, there is going to be needed a "new deal." No man is worth that amount of money, or is likely to make good use of it. And certainly as long as there are people going without work in rags and hunger, no man has a right to absorb as much as that of the national income. And another thing, until men can be made honest and administer the federal appropriations for the benefit of those for whom they were intended and not for the advantage of those who have political pull, there will always be needed a new deal.

The Strothers are going back to China to the mission work for which their hearts have longed. First Church in New Orleans pays the salary of one. The Foreign Board sends one with the Lottie Moon offering. The churches of Rankin County have been raising a fund to pay their traveling expenses. The women took up the matter and the men organized "Help Those Women" clubs. A committee went from church to church until 28 of the 30 churches in the county were visited and agreed to help. Churches helped which gave nothing to missions last year. Chickens and eggs were given. One preacher and his wife in an adjoining county gave \$100, and his church will probably add \$100. Dr. Lawrence's motto, "Trust the Lord and tell the people" seems to work.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

(Continued from page 1)

The first item of \$25,000.00 represents the bonds which will mature December 1st of this year. The \$33,600.00 represents the interest on \$560,000.00 worth of outstanding bonds. The \$20,000.00 supplement to Blue Mountain and Woman's Colleges represents the amount which the State Convention voted in the Grenada Convention to donate each year until the endowment of these two Colleges is sufficient to meet the requirements of the Southern Association of Colleges and Secondary Schools. \$4,500.00 for the Baptist Hospital represents the unpaid balance of a loan made by the Merchants Bank and Trust Company after it was found that the \$50,000.00 bond issue for the Baptist Hospital was not sufficient to complete the annex. The Convention authorized the Trustees to borrow this amount. It is not connected with the bonded indebtedness on the Hospital which is being paid out of the profits from operating the institution, but the profits have been sufficient to take care of this amount, and the Trustees of the Hospital are responsible for the amount, having signed the note. The \$8,000.00 at the Merchants Bank and Trust Company is a part of a \$86,000.00 loan made to the Education Commission for the purpose of paying interest on bonds of our three Colleges and the principal of bonds for Mississippi College. The \$86,000.00 accumulated from year to year as the Commission was forced to borrow to meet maturing bonds and interest, due to a decrease in receipts from the Cooperative Program. The principal of the amount has been reduced to approximately \$25,000.00. We did not pay interest on this amount last year. Consequently, by the end of this year we should pay interest for two years, and reduce the principal of the note to \$20,000.00. The \$4,000.00 to Mississippi and Blue Mountain Colleges represents interest on money which was used back in 1920 for paying bonded indebtedness of the Woman's College. For a number of years the education Commission paid interest on these amounts. The Convention has all the while recognized its obligation to these two schools for the amount which was transferred to the Woman's College out of Mississippi and Blue Mountain College allotments from the Seventy-Five Million Campaign. In this item of \$4,000.00 is also the interest on the Education Commission's note to Blue Mountain College for \$10,000.00 for supplement promised by the Convention, but which sum was not available. The Education Commission, therefore, gave their note for the \$10,000.00. The \$900.00 item represents interest on two \$5,000.00 notes at Hattiesburg Banks for a little more than one year. This money was borrowed from these banks to pay the supplement of \$10,000.00 promised by the Convention and corresponds to the \$10,000.00 note given to Blue Mountain College.

The \$4,000.00 representing the expense of the Campaign is comparatively small. We know of no campaign which has been conducted on such a small margin. But if the people throughout the State cooperate, we can make it on this amount.

Surely there are 1,000 Baptists out of 236,000 in Mississippi who are sufficiently eager for our financial obligations to be met this year to give \$100.00 each. This \$100.00 is to be in addition to the amounts contributed through local churches. We are asking that those who are impressed to contribute such an amount will do so immediately, as some of our obligations are past due. Semi-annual interest on outstanding bonds will be due June 1st. We also desire that those who feel impressed to contribute will do so without waiting to see whether or not others will contribute.

Let us have no conditions. Quite a number have already made contributions. We also desire that every one who will give \$100.00 will seek another who will do likewise. One preacher who has volunteered to give \$100.00 says he expects to enlist five others. A layman says he expects to secure five. We are beginning in dead earnest, and expect to push this with all our might until the goal shall have been reached. The sooner we complete it, the better for all concerned.

\$100,000.00 is the goal fixed by the Executive Committee for the special appeal authorized by the State Convention and referred to the Executive Committee. Those contributing to this fund will be called the "Second Mile Club."

—BR—

If bringing in revenue is the highest necessity today, then the biggest drunkard is the best patriot.

Brother M. J. Derrick of Jackson is this year preaching two Sundays at Hebron church and one at Satartia in Yazoo County, beside the one Sunday he preaches at Mountain Creek in Rankin County.

Missionary J. G. Chastain preached twice at Drew last Sunday. The weather was inclement, yet the congregations were creditably good.

Rev. J. M. Metts of Water Valley has been called to the Church at Philadelphia.

Secretary A. J. Wilds is this week with Pastor A. F. Crittendon and the church at Brookhaven. The classes are large. Classes also are conducted at New Sight and Pleasant Hill churches, and a conference held with the negro B. Y. P. U. in Brookhaven.

It is reliably reported (Twentieth Century Progress) that the revenue derived by the federal government from the sale of beer for the first six months is hardly enough to pay the running expenses of the government for four days. One of Shakespeare's characters said "What fools these mortals be."

The Executive Committee of the Southern Baptist Convention reports total receipts for all Southwide objects in February to be \$88,278.66, of which \$46,651.42 was for the cooperative program and the rest designated for specific causes within the program. Also included in the above were \$10,321.34 contributed for southwide debts by the 100,000 club.

Has a pastor any responsibility as to the intelligence of his people about Baptist affairs and things of the kingdom of God? There can be but one answer, of course, to that question. A pastor is a shepherd. He is in charge of the flock. If they do not know about the work of the kingdom, he has the first responsibility. Do your people all read The Baptist Record?

Our office was brightened this week by a brief call of Dr. J. G. Chastain, for fifty years a good minister of Jesus Christ, at home and abroad. His is the sort of religion that makes him "love everybody." He is spending a few days with his son J. G., Jr., who is superintendent of public schools in Jackson, and preaches Sunday for Pastor Owen Williams at Utica. His home for most of the time is with his son Dr. F. J. Chastain, pastor at Shaw in whose work he has just pride and joy.

Some of us simply grunted when Mussolini said that government by parliament ("government by gab" some call it) was a thing of the past, and took the reins in his own hand. We thought that might pass in Italy or some parts of Europe where people were accustomed to be told where to get off and where to head in; but never in the "land of the free and the home of the brave." But we are gradually getting used to a different order in this country. Administration has taken the place of legislation in Washington in so many departments, that when the President tells congress he thinks it is better for him to arrange tariff schedules, the good little boys say "O. K., Mr. President, if you can manage it, take it and welcome." The world is moving on fast wings these days and it takes 500 men too long to make up their minds, and when they have made them up—where are we?

THE LOST NOTE IN PROTESTANTISM

(Continued from page 3)

flections for Christ. It went vastly deeper than that. It went to the bottom, for it meant being made conformable to His death.

He also declared "I live; yet, not I." That "I" was dead. It had been put on the Cross, so that the Spirit of Christ (the Holy Spirit, who dwells in ever believer) could live in the place of his old self. He also said of himself, "Always bearing about in the body the dying of the Lord Jesus Christ, that the life also of Jesus may be manifested in our body."

We are urging our people to "consecrate themselves" and to "put Christ first" and, as we dash ahead with our work we pray that God will "guide us and bless our work." But how can the indwelling Spirit of God guide us when our natural self, instead of that Spirit, is in full command and doing our so-called Christian work in its own proud strength. If we are to "have this mind in us which was in Christ Jesus" then does it not seem that we must, like Him, make ourselves of "no reputation" and become "obedient unto death, even the death of the Cross." But in our own strength we can not crucify self. Self can not put self on the Cross. We can only fall helpless before the indwelling Spirit in despair of doing anything worthwhile except depending entirely up Him to take our old natural "self" out of the way and put it and keep it on the Cross and then to fill us and dominate us day by day. Ah, what a challenge!

Is not this "crucifixion" command of Christ—awful though it be—the one outstanding note to be sounded in our pulpits, study courses, prayer meetings, conferences, rallies and conventions? I do not mean the note of a call, in general terms, to more "spirituality," "consecrations," "dedication," and the like. Such general exhortations are not getting us anywhere,—except into a hardened apathy. They do not go deep enough. Christ said that we must "hate" and "lose" our life and that the grain of wheat must DIE,—else there could be no fruit. Must we not face that death—command, or else give up our commission? Why should we continue with our easy formal church life—with large dependence on human energies and skill—under the impression that we are reproducing that religion for which our Master went to the Cross and the apostles and disciples went to the martyr's death. Our present easy, superficial religion will never save this world. Are we not presenting a cheap type of Christianity, while Christ is ever calling to us "Put self, with all its plans, wishes and energies and 100 percentages on the Cross, in order that the Spirit who ever dwells within you may fill and control you."

My Bible students here in this Blue Mountain College for women (from different states) as they have discovered in the Bible its teachings about this "crucifixion" subject seem as a whole never to have heard of it before in church nor Sunday school, nor anywhere, nor to have read it in our Baptist literature. Many Baptist pulpits and publications may have been sounding this note that I know not of. I am venturing (I trust not presumptuously) to write regarding conditions as a whole in our denomination as they have come to my attention.

If this crucifixion of self by a Christian is genuine, will it not mean for that Christian not idleness but a larger and richer activity, inasmuch as he will then be impelled and controlled by the indwelling Spirit as he eagerly yields, not to self for self is out of the way, but to this Spirit day by day? We may not be able, like some, to leap to this height at once, but we can at least set our face in that direction.

How many of our church members know anything of this "doctrine of the Cross" in daily experience? Our churches are already overloaded with members, with the flood-tide rising every Sunday and our noble pastors need to sit beside these members and seek to lead them, one by one, to pay the great crucifixion price.

But how can our pastors find time to do this when their churches are harnessing them to intermediate tasks of finance, administration and general social conventionalities, and are expecting them to balance the budget by drawing swelling congregations and bulging church rolls? Individual pastoral work seems largely passing away.

Why not close our churches to new members until the straining pastor can give time to Christ's command "Feed my sheep,"—dealing with them ONE BY ONE as Christ did? Think of the tragedy of piling up members and then leaving them wandering about like sheep without a shepherd. Do you think, O church, that your pastor can instruct all those members and bring them to their knees for paying the price of the Cross by merely having them come out on Sunday to hear him preach to the multitudes? The pastor needs abundant time in which, in some quiet place, to seek to make members, one by one, face this "call of the Cross." With open Bible he must explain it to them and woo and win them for the sacrifice. Nothing else in his ministry matters until this is done. Nearly all our Master's richest instruction was given not in sermons but in talks with individuals. He seemed to dread the crowds.

Eminent saints, like Andrew Murray, have sought to recover the lost "Self-crucifixion" note. Here are Doctor Murray's words:

"To crucify the flesh is to give it over to the curse. The cross and the curse are inseparable," Deut. 21:23; Gal. 3:13). To say 'Our old man has been crucified with Him,' and 'I have been crucified with Christ' means something very solemn and awful. It means 'I have seen that my old nature, myself, deserves the curses; that there is no way of getting rid of it but by death; I voluntarily give it unto the death. I have accepted as my life the Christ who came to give Himself, His flesh, to the cursed death of the cross; who received His new life alone owing to that death and in virtue of it; I give my old man, my flesh, myself with its will and work, as a sinful accursed thing to the Cross. It is nailed there in Christ. I am dead to it and free from it. It is not dead yet; but day by day in union with Christ will I keep it there, making dead, as they still seek to rise up, every one of its members and deeds in the power of the Holy Spirit.'"

Again, "If I know the cross only in its substitution, but not, as Paul gloried in it, in its fellowship (Galatians 6:14), I can never experience its power . . ."

It is not plain therefore that "being crucified with Christ" is no easy, cheap act that we can slip into our closet and perform at short notice, but is rather a profound, DAILY spiritual experience.

But let the saintly Mrs. Penn-Lewis, who, by her Godly, useful life in Great Britain seemed to others to be "filled with the Holy Spirit," speak. In one of her books she writes:

"The inner knowledge of the Cross can never be grasped by the intellect. The death of Christ at Calvary was something so awesome and terribly real that only they who enter experimentally into that death can get even a glimpse into it. The message of the Cross can never be merely a 'doctrine' for it was something more than a doctrine to Christ and,—as we see in the life of the apostle of the Cross,—to Paul. God's way of revealing truth is to work it into a man's experience . . . wrought out in the life before it can penetrate the intellect. We shall only get Paul's knowledge of the Cross as we get Paul's experience . . . There is something needing dealing with deeper than 'sin' or the 'world.' It is the selfhood—the ego—the 'I.' Has the Cross penetrated there?"

Dr. F. Stanley Jones points out the path of triumph when he says:

"I suggested that . . . there was a third ideal of life, namely the cross. Now the cross never knows defeat for it itself is defeat, and you can not defeat Defeat. You can not break Brokenness. It starts with the defeat and accepts that

as a way of life. But in that very attitude it finds its victory . . . So I concluded that any people that would put the cross at the center of its thought and life would never know when it was defeated."

Dr. G. Campbell Morgan, in comparing the two Bible expressions "trimmed their lamps" and "adorn the doctrine" said that the original words for "trimmed" (or snuffed) and for "adorn" are the same and he added "A wick is snuffed that the flame may burn the brighter; and in proportion as that poor carbon of our life knows the principle of the Cross, which is the snuffing of the wick, we adorn the doctrine."

Let us give heed to the following words of the great D. L. Moody:

"Have you ever passed through the furnace and been taught by the Spirit of God that all your natural gifts go for naught, unless you have fire of heaven in your soul? . . . Death to self; that is what it means. The first step to a higher service is the end of self. God's way up is down. God never yet lifted a man high that He did not cast him down first; never. Self must be annihilated. When we get to the end of our power, then it is that the power of God is manifested in us."

There it is, O reader,—the testimony of some of God's most eminent and triumphant saints who won their spiritual triumphs through the CRUCIFIXION OF SELF, which is one of the most drastic and most important of Christ's requirements. What shall we do with it? Shall we stop and face; or shall we ignore it and, in dependence on the "arm of flesh" plunge again into our daily activities,—deeper and deeper into failure?

—BR—

"If a line were to be drawn from our home to all the places where the little booklet 'Son of God' by John has gone, it would show lines going into practically every large city and every province in China. Indeed there have gone forth 43,477 personal messages in this booklet. Many have written to the writer and requested more or asked the Plan of Salvation. We aim to get out as soon as possible one million copies. Souls are being saved and interest made. One man writes for some copies to give to his friends for he says he wants them to know too. Another writes, 'He has read the booklet but wants to know more so he can accept and tell his friends and family.' These letters are sent on to any missionary or worker that the writer here can get in touch with so they can look up the one inquiring through the mails."—C. J. Lowe, Shanghai, China.

—BR—

Mrs. C. Hooker Rowe, now sojourning at Redlands, California, is rapidly regaining her health and will sail for her station in Japan about June 1st. Her salary and traveling expenses are being paid by the W. M. S. of Greenwood, Mississippi.

—BR—

A letter from Dr. Haight of the Baptist Bible Institute enclosed a protest which a large group of people made and will make to the Postmaster General against his expressed purpose to issue a postage stamp commemorating the establishing of the Maryland Colony and indicating that this was the beginning of religious liberty in America. The protest is simply against the implication that this was the beginning of religious liberty. The government has issued a number of postage stamps in celebration of historical events in this country, and that is proper. But to issue a stamp which in any way falsifies history is another matter. The facts are altogether in contradiction of the contention that Catholics favored religious liberty. A protestant king gave the charter. It was given to a Catholic, Lord Baltimore, as Governor, and the clause guaranteeing religious freedom was to prevent his interference with protestant worship. All historians so far as we know have given credit to Roger Williams, a Baptist, and the Rhode Island Colony for the beginning of religious liberty in this country. More next week.

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CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Editorial Secretary

LET'S CONSOLIDATE OUR GAINS

Charles E. Maddry, Executive Secretary

We are making gains. For three successive months now, the income of the Foreign Mission Board has shown a gratifying and substantial increase. A study of the figures of our treasurer appearing on this page should bring joy and gratitude to every one who loves foreign missions.

We are thinking now of those lean months next summer, when we will have a heart-breaking time trying to meet our letters of credit for the salaries of our missionaries scattered through fourteen countries around the world.

March is Home and Foreign Mission month in the Sunday schools of the South. A program has been prepared by the committee and sent out to all the superintendents. We would entreat every teacher and leader in the Sunday schools to rally to the support of the superintendents and see that the program is put on and the offering made in every Sunday school in the Southern Baptist Convention.

It is a good time for everyone who has made a pledge to the Cooperative Program to pay up and catch up. It is also a good time for some whom the Lord has blessed in a special way, to make a generous, free-will offering, over and above the regular gifts. It offers an opportunity for those who have given nothing, to have a part in the great work our Home and Foreign Boards are doing.

Let's consolidate our gains through a generous and worthy offering through the Sunday schools on Sunday, March 25th.

THE RECORD FOR FEBRUARY

Received from the cooperative	
Program	\$ 23,479.49
Designated	12,602.98
Lottie Moon	56,539.77
Debt	4,195.53
Miscellaneous	2,737.37
TOTAL	99,555.14
Paid on principal of bank debt	
for February	\$ 7,000.00
Indebtedness of Board now stands	
at	1,048,000.00
E. P. Buxton, Treasurer	

The income of the Board from the Cooperative Program, designated and undesignated for February 1933 was \$21,696.64, while for February 1934, it was \$36,082.47.

An increase of 66 per cent!

A TELEGRAM

The following is a copy of the farewell telegram sent to Baptists in the States by Dr. Herman C. E. Liu, President of Shanghai University, as he sailed back to China last week after having spent several months touring America with the E. Stanley Jones Missionary Conference Group:

"Sailing home today. Determined make Shanghai University more Christian than ever before. Christ is only hope for world. Thank you and all American friends for warm hospitality and Christian fellowship. Have been greatly impressed by your Christian devotion. May God bless American Christians and give foreign mission new deal for Kingdom. We shall carry on in spite of financial difficulty. Please remember China and Shanghai University in prayers."

FOREIGN MISSION FACTS

March 25 is Missionary Day in the Sunday schools of the South. Every Sunday school will want to have a special missionary program followed by a love-offering to God for evangelizing the world.

Following an hour of stories from the foreign mission fields and prayers for the missionaries and their work, 160 Christians decided to raise their regular Sunday offering to missions 10 cents a Sunday for the coming year. This \$16.00 a Sunday for 52 Sundays in the year will total \$832.00, and the salary of a foreign missionary is only \$800.00. Their ten cents a Sunday will support another missionary on a foreign field.

From May 1, 1933, to March 1, 1934, the Foreign Mission Board lost five missionaries by death, nine by resignation and nineteen were retired on the new pension plan. This makes a total loss of thirty-three missionaries in ten months.

The Foreign Mission Board has appointed seven new missionaries and reappointed six former missionaries during the past ten months.

The total number of foreign missionaries now in service is 377. In 1924 there were 544. In ten years Southern Baptists have lost 170 missionaries.

In 1927 Southern Baptists gave \$2,300,000+ to foreign missions. In 1933 they gave \$600,000+. In six years their gifts show a decrease of \$1,700,000—.

Surely March 25 will be the great test-day for the declaration that a new spirit of consecration and sacrificial giving unto the Lord has dawned among Southern Baptists. What will be the total gifts for that special occasion?

The W. M. U. of the South surpassed her \$135,000 goal with \$170,000 gift for her special Christmas Offering unto missions. What will the Sunday schools do on March 25?

Texas won the banner in the Lottie Moon Christmas Offering. Which state will win on March 25?

"We have just discharged three lepers as cured. They are all three ready for baptism."—Dr. J. C. Anders.

"We have never in any previous year baptized so many earnest believers, the number in 1933 reaching 130. The beginning of the new year finds me on a trip during which 74 have followed the Lord in baptism, a start of 50 on the new year."—C. A. Leonard, China.

"We are beginning to plan a missionary rally in Kishineff, Bessarabia, to take place soon after the close of the Berlin Congress. Now if we could have a black brother, preferably from Africa to accompany us on this trip, he 'would set the woods on fire,' for very few of our brethren have ever seen a black man. They are undertaking their first definite foreign missionary work in helping support a native African worker."—W. C. Craighead, Europe.

Figures for 1934 proclaim a new day for foreign missions. For the month of January, Southern Baptists gave to foreign missions \$23,000— more than they gave the same month a year ago. For February they gave \$34,000— more than for February a year ago. What will March show? Surely the work of the Lord shall be restored by His own people called Baptists.

"Every family in a native Christian community in West Africa, is giving one month's average income to support their church budget, the hospital service, their schools, and one full quarter to their missionary work for others in greater need."—M. R. W.

"The missionary outlook is more encouraging than the financial. Christians throughout the South are being stirred anew to more prayer, to greater sacrifice, to increased emphasis on evangelism and to the need for education the church and the youth on Christian faith and life."—M. R. W.

"Christian Youth Building a New World" was the theme challenging the young people's leaders of missionary education who assembled at Chicago for the February conference. Mission study books will give them the brick-and-mortar of facts and love with which a new world must be builded.

WORLD COMRADES is the Baptist missionary magazine for boys and girls. Order for \$1.00 from 1111 Comer Building, Birmingham, Ala.

HOME AND FOREIGN FIELDS and ROYAL SERVICE combine to give adults a marvelous, monthly presentation of missions.

The Program Committee has generously given us all of Friday evening, May 18, at the Fort Worth Convention, for the consideration of foreign missions. The evening will be given over almost entirely to the missionaries. The Board has to have a goodly number of our returned missionaries present.

THE GREEN UNIFORM

Missionary John A. Abernathy while telling of a spiritual talk with a Chinese young man, interrupts his own discourse with a few sentences that vibrate with the tenderness and human emotions of the lonely missionary far from home and childhood friends and loved ones: "Sometimes while we are talking, the postman comes. He wears a green uniform. It is some distance from our house to the front gate and we can see him a long way off. As he approaches I wonder if he is bringing mail from home. You see we have been here for more than 15 years, but we still like to receive mail from the good old U. S. A. Sometimes he brings mail, but it is all too seldom."

Another veteran missionary of 30 years of service writes: "No letter. But the old home State Baptist paper came, and I devoured every line of it as if it has been a love letter."

Hearts hungry for a bit of familiar handwriting, a loving word of friendship, a tiny token of prayer and love, these missionaries crave letters from home. Their hearts are encouraged, their spirits refreshed and their faith strengthened by just a letter. What a small request from the friends of God of the South!

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young Peoples Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

State W. M. U. Convention At Gulfport Miss. April 3-5

8—Thursday

Luke 9:23; Deut. 33:25. Such a promise covers every condition and circumstances of life.

Pray for Cuba and for Baptist missionaries, preachers and members in Cuba.

9—Friday

Isa. 26:3; Psa. 121:8. "His eye is on the sparrow and I know He watches me."

Thank God for protection of Home Board missionaries and members of their churches; for conversions and sacrifices on Home Board fields. Pray for mountain people. Negroes, unsaved hosts in southern cities.

10—Saturday

Prov. 3:5-7. Committing our lives to Him who is our Creator, our Savior and best Friend, seems the only appropriate course.

Pray for Dr. J. B. Lawrence, executive secretary Home Mission Board, Atlanta, Ga.

11—Sunday

Jno. 15:12-16. When I meet the conditions of real fruit-bearing I have intimate friendship with God.

Pray that in inter-racial matters our nation may observe the Golden Rule.

12—Monday

I Sam. 15:22, 23. Nothing can take the place of obedience, not even sacrifice.

Pray for Miss Emma Leachman, field worker for Home Mission Board.

13—Tuesday

Matt. 6:6, 7. Days are dreary and meaningless until we have had a real talk with Jesus.

Pray for annual session of W.M.U. of North Carolina, Rocky Mount, March 13-15.

14—Wednesday

Prov. 15:13; 17:22. "I do not know any way so sure of making others happy as being so one's self."

Pray for Prof. and Mrs. H. S. McCall, Baptist Temple, Havana, Cuba.

The following from a Gulfport paper shows that preparation is being made for our Convention:

NAME COMMITTEES FOR CONVENTION

The naming of committee chairmen for the approaching annual convention of the Woman's Missionary Baptist Convention at Gulfport, April 3-5, featured the monthly business meeting Monday afternoon of the W. M. U. of the First Baptist Church, Gulfport. Mrs. J. H. Mathews, president, announced the following chairmen: Mrs. E. H. Gele, registration; Mrs. P. C. Bolton, entertainment; Mrs. B. Harvard, music; Mrs. Not Owen, decoration; Mrs. A. W. Amis, poster; Mrs. J. H. Brown, reception; Mrs. B. Frank Brown, information; Mrs. E. L. Hamilton, nursery; Mrs. R. J. Faucette, social; Mrs. Maude Anderson, rest room. The girls of the church will be used as pages and ushers.

Miss Evie Landrum, the State Vice-President of the Alumnae Association of Baptist Woman's Missionary Union Training School, gives the list of former Training School students in the State. She is urging them to attend W. M. U. Convention at Gulfport, April 3-5. She is planning for them to have a get-together one morning at breakfast during the Convention. They are as follows:

Miss Frances Traylor, Miss Edwina Robinson,

YOUNG PEOPLE'S COLUMN

STATE STEWARDSHIP CONTEST: All district winners will come to Jackson, Calvary Baptist Church, at 10 o'clock, Saturday morning, March 17th. The meeting will begin promptly. The manuscripts of the winners (Y.W.A., Int. G. A., and Int. R. A.) in the district, must be in not later than March 12th. Otherwise the contestant cannot be entered. Come praying for His blessing on the meeting.

VICKSBURG, FIRST CHURCH: Here is an excerpt from a personal letter from Mrs. W. H. Morgan, Young People's Director in that church: "We organized the second Monday in January an Int. G. A., Junior G. A., R. A., and Sunbeams. That Monday was very cold but we made a very good start. Our meetings are held every Monday afternoon at 3:30. The counselors are there an hour early to see that the rooms are all ready, every one of the organizations come together for a 15 minute assembly, the counselors having charge of this. We sing, have a prayer and Bible lesson, right now I am giving them a verse each Monday of the Stewardship alphabet found in February World Comrades and asking that this be kept in a note book that I have asked each to keep (except Sunbeams). I am also giving them the name of a missionary each Monday and a little something about this person, where working, where from, etc. This is also to be kept in the notebook. I am offering as an award for the best notebook a trip to house party or conclave. I am giving them ideas of what to put in book leaving it to their individual taste to arrange attractively. At the last general program meeting of the organizations we had 63 present. Last Friday night Mrs. Knox asked the girls from Vicksburg hospital to come to her house for a party and to organize Grace McBride Y. W. A. We had 17 and they were very enthusiastic. I am encouraged that every leader has been in her place every meeting so far." Congratulations to these organizations!

A song that might be used to a good advantage in your meetings:

Tune: "Living for Jesus."
O Father thou hast taught us
To make thy temple here
A place of prayer and worship
Come thou and stay thou near
Direct our meditation
Help us to reverent be:
Take sin away, make all we say
Well pleasing unto thee.

Miss Enid Henry, Mrs. H. B. Street, Mrs. Roy Lewis, Mrs. B. W. Hudson, Mrs. T. C. Burney, Mrs. H. C. Clark, Mrs. A. A. Kitchings, Mrs. W. Y. Quisenberry, Miss Evie Landrum, Mrs. W. Izard, Miss Mary Osborn, Mrs. James Street, Miss Willie Reeves, Miss Millie Mae McClelland, Mrs. Bessie Beauchamp Courtney, Miss Eliza-

beth Kethley, Miss Bertie Lou Clark, Mrs. R. B. Patterson, Miss Edna Evers, Miss Milbry Guest, Miss Arda Stringer, Mrs. J. N. T. Siler, Mrs. Adelia Olander Young, Miss Annie Averitt, Miss Reta Bennett, Miss Maude McCalip, Mrs. Chas. Bolen, Miss Lucy Crosby, Miss Belle Rimes, Mrs. D. O. Horne, Miss Clara Etta Berry, Mrs. L. V. Young.

Our two State Scholarship girls, Christine Tillman at Woman's College and Virginia Sproles at Blue Mountain, will finish at the close of this session.

The ones chosen by the Scholarship Committee for next year are Adelle Martin, Satartia, for Woman's College and Frances Dozier, Fulton, for Blue Mountain College. We are sorry, all who apply cannot be accommodated.

We believe it is worthwhile to call attention again to the entrance requirements of girls desiring to go to our W. M. U. Training School.

WHO SHOULD COME? The young woman who wants to be a better volunteer worker in her church and community; the young women who desires to enter religious work as a vocation; the young woman who plans to be a missionary in home or foreign fields.

WHAT ARE THE ENTRANCE REQUIREMENTS? Sterling Christian character, high standards of conduct, personality that gives promise of development, robust health, and a good educational background.

WHAT ARE THE SPECIFIC EDUCATIONAL REQUIREMENTS? One who has received a Bachelor's degree from a recognized college may be admitted as a candidate for the Master of Religious Education degree. One who has completed at least two years of college or normal school work may be admitted as a candidate for the Bachelor of Religious Education degree. One who has finished high school work may work toward a certificate.

WHAT ARE THE ADVANTAGES?

(1) A selected faculty with specific training and wide experience in their respective fields present a well-balanced variety of courses.

(2) Small classes afford opportunity for individual attention in teacher-pupil contacts.

(3) The size of the school and the daily schedule provide a home-like atmosphere.

(4) Graduate students may take special work in the Seminary not provided for in Training School classes.

(5) The rates are so reasonable that no eligible young woman should fail to avail herself of, at least, one year of study here.

(6) Hundreds of alumnae engaged in various types of secular and religious service testify to the value of the training offered.

(7) Aside from the religious advantages in the Training School and Seminary life Louisville affords many other cultural opportunities to hear the best in music and lectures.

If interested write for further information to
MISS CARRIE U. LITTLEJOHN, Principal
334 E. Broadway, Louisville, Ky.

We hope next week to publish a list of hotels in Ft. Worth, Texas, where entertainment may be had during the meeting of the Southern Baptist Convention.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

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address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

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of Jacobs List, Inc., Clinton, S. C. Soli-
citing Offices: E. L. Gould, Manager, New
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Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

The death of Mrs. Jas. E. Chap-
man, at Newton, last week took
from us one of the very best wom-
en. For many years she had been
the wife of Rev. Jas. E. Chapman
who survives her. Bro. Chapman
has been one of the most useful
preachers in east Mississippi. We
are in deep sympathy with this
aged servant of God and his chil-
dren and other relatives.

The death of Rev. H. M. Whitten
at Ackerman a few days ago takes
away another of our very best
preachers. He served faithfully
many churches in the territory
around Ackerman and has done a
splendid work. May the Lord com-
fort his wife and children who will
greatly miss this good man. I
knew him and loved him.

Our women here are studying
Dr. J. W. Beagle's little book, "Peo-
ple of the Jesus Way," and are
greatly enjoying it. It tells of our
mission work among the Indians. If
you want to get some fine infor-
mation as well as some splendid
inspiration, get and read this won-
derful little book. Only 25c at the
Baptist Book Store.

Well, our legislature and gover-
nor have turned the flood of liquor
on us without a chance to say a
word. The greatest curse that can
come to any people, as some know
who were here when we had it, is
the whisky traffic. We have had a
paradise almost since prohibition
came compared to what we had be-
fore. Any truthful person who was
here then will say so. We can only
wait and try to put better men into
office next time.

The Christian Century Pulpit,
printed in Chicago, is a new volume
of sermons that is coming to me
monthly. Some splendid sermons in
it, while I cannot recommend all
of it. The Northern Baptists had a
number recently and it is reported
that Southern Baptists will have
one issue ere long. In the latest

number Dr. Ryland Knight, of At-
lanta, was the only Baptist repre-
sented among those contributing a
sermon. Dr. Charles Clayton Morri-
son is the editor.

I was glad to see a word about
Rev. L. E. Lightsey in last week's
Record. Had not heard from him in
many months. For years he was one
of the most familiar figures at our
district meetings and conventions.
He is a man of deep piety and
prayer. He did a good work as pas-
tor, but perhaps his greatest work
was in representing the Baptist
Record and selling "splendid good
books." He is missed since poor
health has kept him out of the pub-
lic services. Blessings to you, good
brother.

The old saddle-bags doctor and
the old saddle-bags preacher have
passed from our midst. The day was
when these characters were the
leaders in every rural community.
The country doctor of yesteryears
went far and near on horseback
carrying his drug store in his pill
bags. He worked hard for little
pay. His cheerful visits were always
welcome. Also the country preacher
went miles and miles on horseback
to carry the gospel message, the
medicine of life, to the people.
Across the back of his faithful nag
he carried his saddle-bags which
contained his Bible and his other
shirt. Rain or shine, cold or hot, he
went. He spent his nights in the
humble homes of his brethren, mar-
ried, buried and comforted them.
His pay was meager indeed as a
rule. No greater men lived in the
land than these same saddle-bag
doctors and saddle-bag preachers.
But they are gone to return no
more. It is said!

John Barrymore said: "After
stumbling around looking for con-
tentment for years I suddenly
learned that you cannot find it by
hunting furiously for it. Happiness
sneaks in through a door you didn't
know you left open."

Some one has said: It's the wood
haulers and the rail splitters who
matter, and we shall be no worse
off for a return to the knowledge
that they are the wearers of the
shining' armour—"the little men
fighting behind, who win wars."

The Baptist women are praying
and paying this week for Home
Missions. Their gift to the Lottie
Moon offering was marvelous. If
we men gave half as well as these
women, considering the small num-
ber engaged, our whole program
would be out of debt. These women
are serving the Lord in deed as
well as otherwise.

—BR—

BAPTIST WORLD ALLIANCE

—O—

Southern Baptist President.

The Executive Committee of the
Southern Baptist Convention, U. S. A.,
has named its President, Dr. M. E.
Dodd, of Shreveport, Louisiana,
as its spokesman at the Roll Call
which opens the Baptist World
Congress in Berlin. The letter con-
veying this information contains the
sentence: "We are hoping to
have a good delegation from the
Southern Baptist Convention pres-
ent at the Congress in Berlin next
summer."

A Spanish Biography of "Don Pablo"

The Baptist Publication Society
of Buenos Aires has issued a book
under the title: "Pablo Besson: Un
Heraldo de la Libertad Cristiana,"
by the Rev. Santiago Canclini.

Those who can read Spanish
should secure a copy of this ex-
cellently printed and illustrated
biography of "Don Pablo." He was
indeed, as the title indicates, a
herald and champion of Christian
freedom. The story is well told—
his Swiss Protestant descent, his
debt to his early training, not only
in the family, but under such
famous teachers as Godet in his
own land, and Tischendorf, Delitz-
sch and others in Germany. The
name Don Pablo, of course, became
his only in later years, after he
had entered upon his historic and
adventurous career in South Ameri-
ca. It is to be hoped that Mr. Can-
clini's well-written book will help
to attract world-wide attention to
one of the heroes of our Baptist
communion.

Death of Attila Csopjak.

Attila Csopjak has for many
years been a great figure among
Hungarian Baptists. While a mem-
ber of the Civil Service he was an
energetic preacher and leader in
the denominational work. Since his
retirement he has rendered more
service than ever as preacher and
as pastor in Kispest. At Regional,
Continental and World Congresses
he was well known; on the occa-
sion of the Third World Congress in
Stockholm he was the spokesman
for Hungary, as his tall figure and
long white beard attracted gener-
al attention.

Not many men have served with
so much devotion and self-denial,
and his death in January at the age
of eighty-one years leaves a seri-
ous gap in the ranks of the Hun-
garian Baptists.

A Note on Statistics.

I am always coming across
strange inconsistencies in religious
statistics, sometimes due to simple
carelessness. A favorite blunder is
that of comparing figures which
are entirely disparate. Quite re-
cently I read that the Baptists of
Germany represent one-tenth of one
per cent. Now, the largest popula-
tion figure I have been able to ob-
tain for Germany gives the total
as 65,306,130. The Baptist church
membership is 66,602—already more
than one tenth of one per cent; and
it is obvious that there must be a
great many beyond this who would
put themselves down as "Baptists"
in a census return. There are, for
example, over 35,000 children in
Sunday schools, to say nothing of
regular worshippers and adherents.
On the other hand, Evangelicals
(Lutheran and Reformed) are giv-
en as sixty-four per cent and the
Catholics as thirty-three per cent.
Obviously, these percentages (mak-
ing up 97 between them!) have
nothing to do with the communicant
membership of the churches. I am
constantly coming upon this partic-
ular fallacy—of comparing a com-
municant membership of Baptists,
or others, with a figure that merely
represents population. The results
are absurd, and involve claiming as
Christians hundreds of thousands of

Children's Colds
Yield quicker to
double action of
VICKS
VAPORUB
STAINLESS now, if you prefer

avowed atheists and millions of
persons who are indifferent to re-
ligion.

Swedish Singers at the Berlin Congress.

A chorus of about forty Baptist
singers will form part of the
Swedish delegation to the World
Congress in Berlin next August.

From a Letter Written in Rumania January 9, 1934.

"I am much pleased with the de-
cision of the Baptist World Alli-
ance Executive Committee and be-
lieve that God will reward the
brethren who dare to face a political
and economic crisis with the sword
of faith. When God's children suc-
cumb to such influences they cease
to be on the offensive side in life.
... I have already begun to de-
duct a little bit each month from
my tithe with the full intention of
meeting the Baptist hosts in Berlin
next summer ... Several are plan-
ning to go from here."

MARRIAGE

Mr. W. E. Tillman of Meehan,
Miss., and Mrs. Lillie McLendon
Williams of Leakesville, Miss., were
happily married February 22.

—BR—

SUNDAY SCHOOL ATTENDANCE MARCH 4, 1934

Jackson, First Church	706
Jackson, Calvary Church	856
Jackson, Grif. Mem. Church	501
Jackson, Davis Mem. Church	375
Jackson, Parkway Church	164
Meridian, First Church	771
Brookhaven, First Church	547
Clarksdale Baptist Church	379
Columbus, First Church	699
Laurel, First Church	469
Laurel, West Laurel Church	337
Laurel, 2nd Ave. Church	247
Laurel, Wausau Church	50

—O—

BYPU ATTENDANCE MARCH 4

Jackson, First Church	130
Jackson, Grif. Mem. Church	189
Jackson, Davis Mem. Church	203
Jackson, Parkway Church	83
Brookhaven, First Church	194
Clarksdale Baptist Church	136
Columbus, First Church	203
Skene Baptist Church	67
Skene Baptist Church	67
(February 25)	69
Ocean Springs Baptist Church	58

Is Your Soul Worth \$1? Can a rich Man
be Saved? Tight
Wads SURE of Hell; Snakes in infidel's
Grave; Movies Exposed, ill. Unclean Men,
ill.; Mark of Beast; A Husband's Chal-
lenge; Two Nights in a Lodge Room; Un-
pardonable Sin; Which Church Saves? Har-
Last Drink; Death Bed Scenes; Beauty
Shop Curse; Perilous Times; Bobbed Hair;
Missing Ones; Suicide; Tragic End; S. S.
Teacher in Hell; Lust's Harvest; and 46
more, 5c each, singly. A \$1 bill takes ALL
66 pieces. Thousands saved by reading them.
Can YOU afford not to? Other lots 10c,
25 and 50c COIN. Scriptural League, BR,
Youngstown, O.

Passion Play Baptist World Alliance Holy Land, Europe

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rangements for your trip abroad and the Baptist Al-
liance this summer, write

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Sunday School Lesson

W. A. Sullivan

March 11, 1934
Parables of the Kingdom
Matthew 13:1-52

Here we have a group of seven parables, sometimes called parables of the Kingdom. In its largest sense "The Kingdom of Heaven" is the Rule or Dominion of God. Insofar as it relates to this world it begins first of all in the individual human heart. It finds expression as a social force in the common life, institutions, and movements of those who accept Jesus of Nazareth as the Messiah—"The coming One." It therefore has aspects and applications both personal and social. Jesus Christ is King. During this age His rule, dominion, sovereignty is disputed in this world. The time will come when (Phil. 2:10) "At the name of Jesus every knee shall bow, or things in heaven, and things in earth, and things under the earth." The kingdom of this world shall become the kingdom of our Lord and His Christ (Rev. 11:15). "He must reign till he hath put all his enemies under his feet" (I Cor. 15:25).

These seven parables in the 13th chapter of Matthew relate to the Kingdom of Heaven on earth during the present age, beginning with His first advent and extending to His second coming. The first four of the group set forth certain external facts of the kingdom. The last three relate to the supreme, abiding eternal values of the Kingdom of Heaven which must be sought for, sacrificed for, and conserved forever more.

1. **The Parable of the Seed and the Soils** (Matt. 13:2-8). Jesus explained (Matt. 13:18-23) the meaning of this parable. It illustrates the means or method by which the Kingdom of Heaven is extended in the world during this age. Jesus is the great Sower. He sends others to help Him sow. "The seed is the word of God" (Luke 8:11). Much of the seed sown never produces any harvest at all, being hindered by (1) crass indifference, (2) dangers and difficulties, (3) daily cares, (4) material possession, and (5) pleasures of this life. Some of the seed falls on good ground and brings forth a harvest the amount of which is largely determined by such circumstances as (1) opportunity, (2) preparation, (3) consecration, (4) dedication, and (5) patience. The sower is not responsible for the nature of the soil. His responsibility and work is to sow good seed. That is the method of the extension of the Kingdom of Heaven in the world.

2. **Of the Tares Among the Wheat** (Matt. 13:24-30). At the request of His disciples Jesus explained this parable (Matt. 13:36-43). In the first parable of our group of seven the "seed" represents the word of God (Lk. 8:11). In this second parable the "good seed" represents the

children of the Kingdom (Matt. 13:38), while the tares represent the children of the wicked one. Thus we have portrayed the mingled growth together of the children of the kingdom and the children of the wicked one during this gospel age. The appearance of the tares was so similar to that of the wheat that it was difficult for the inexperienced to distinguish between the two. The tares were a spurious, alien, counterfeit growth with an external appearance like wheat. The enemy sowed the tares among the wheat. Just so today does the devil get his children into the institutions and movements of the Kingdom of Heaven in the world. They may often be quite respectable. In outward appearance they may be so much like the children of the kingdom that one could not distinguish between them. Yet when the harvest time comes angels will know the difference. The tares will be separated from the wheat.

3. **Of the Grain of Mustard Seed** (Matt. 13:31-32). For a grain of mustard seed to become a tree would be unnatural, abnormal. The point illustrated by this parable is the unnatural, abnormal, external growth of Christianity as it has been embodied in various ecclesiastical and politico-religious institutions during this age. It pictures vividly what happened to Christianity when Constantine accepted it, forced all his subjects to a formal adherence to it, and made it a state religion. At that time Christianity became a world-power (a tree), and fowls lodged in its branches. The stump of Constantine's old tree is standing in the world now, the den of unclean things. This is but an example. The illustration holds, whatever form the condition may take.

4. **Of the Leaven in the "Three Measures of Meal"** (Matt. 13:33-34). The principal element in this parable is the "meal." Why three measures of meal? That was the amount used in the Meal Offering. In the order of offerings in the Old Testament the Meal Offering was preceded by the Burnt Offering which signified the devotion of life to God. The Meal Offering itself symbolized that perfect communion of the worshipper with God, based upon the devotion of life to God and expressed by service to Him. Not a particle of leaven was allowed to touch the Meal Offering. Its presence would have been a symbol of broken fellowship and marred service. The point illustrated by this parable is that our fellowship with God may be broken, and our service vitiated, by the coming in of influences that corrupt.

Every reference to "leaven" in the New Testament—unless it be this one—is symbolic of evil. Jesus warned his disciples to beware of the leaven of the Pharisees, of the Sadducees, and of Herod. The leaven of the Pharisees (Matt. 16:6) was hypocrisy; that of the Sadducees, rationalism; that of Herod (Mark 8:15), materialism; that in the church at Corinth (I Cor. 5:6), complacent toleration of evil; that among the Galatians (Gal. 5:9), legal formalism. In every century during the present age Chris-

Whose Fault?



If a Child Won't Play with Others?

Parents who understand children know where to place the blame when a youngster mopes, keeps to himself, or is "ugly" toward others. Sluggishness ruins any disposition, and that's what is usually wrong. But it's just as wrong to dose that child with sickening cathartics. Until 15—or older—a child's bowels need but little aid—a very mild form of help. Stronger things often upset the stomach or weaken the bowel muscles. For the happy solution of this problem see what to do, in the next column:

There are happy, healthy boys and girls who have never known the bitter taste and violent action of castor oil—or similar cathartics. The only "medicine" they ever get—or ever need—to help the bowels is plain California Syrup of Figs. The senna in this fruity syrup has the natural laxative action that assists Nature as it should. Next day, the child feels and acts himself, and has a normal appetite. But use the real California Syrup of Figs, with the word "California" on the label and on the bottle.

tian testimony has been weakened by the disturbing, corrupting influence of the leaven of hypocrisy, rationalism, materialism, toleration of evil, and legal formalism. That is the point of the parable of the leaven in the meal.

5. **Of the Hidden Treasure and the Pearl of Great Price** (Matt. 13:44-46). The teaching of these two parables seems so similar that they may be taken together. Jesus is thinking here of the abiding elements, the supreme values, of the Kingdom of Heaven. Life has its good, its better, and its best. The supreme good of life as related to that kingdom is sometimes discovered, as if by chance, as one plods along with the daily drudgery of one's work. At other times it is discovered by those who are diligently seeking the good, or the better things of life. However found the finder gladly subordinates every other interest and value in life to the highest interest and the supreme values of the Kingdom of Heaven. Whatever may be the external facts of the Kingdom the individual soul may be the personal possessor of its abiding, eternal values. "The kingdom of heaven is within you" (Luke 17:21), said Jesus. It is "Righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17), said Paul. These when found become the "hidden treasure" of life and surpass in value all other possessions combined. At the same time it is necessary to suffer to obtain possession of

"the pearl of great price." "If we suffer with Him, we shall also be glorified together." There never was a pearl that was not produced at the cost of injury, pain, and suffering. The Cross, the principle of suffering, is central and dynamic in the Kingdom of Heaven.

6. **Of the Net Cast into the Sea** (Matt. 13:47-49). This is the last of the group of seven "parables of the kingdom." It points to the end of the age when all things that offend shall be gathered out of the kingdom. It gives assurance that every true value of the kingdom shall be eternally conserved. The ultimate outcome is victory, deliverance, joy, peace. The net is in the sea during this age, gathering of every kind. At the end the evil shall be separated from the good and cast away. The good shall be preserved for the glory of God in the ages yet to come. Meanwhile let every scribe instructed unto the kingdom of God go on bringing out of his treasury "things new and old." The "Times and seasons" belong to God. Our task is to be His witnesses to the uttermost part of the earth.

"Did you sell your crop, Sam?" asked a neighbor.

"I did."

"What did you get for it?"

"Well, I didn't get what I expected to, but I didn't expect to."

BEDSPREAD CROCHET

STRIKES THE NEW COLOR NOTE—
with Lily Mercerized Crochet Yarns

A New Rainbow Spread illustrated in color, with complete directions for making, together with many other items, is shown in our new booklet on "Crocheted Articles for the Home." On sale at all Lily Dealers or send 5c in stamps or coin for your copy to

Lily Mills, Shelby, T. C.
makers of the popular Lily Sewing Threads.

WEAK, DIZZY, FAINT



Mrs. Irene Forbes of 233 Beaty St., Jackson, Miss., said: "Three years ago I became very weak and suffered with dizziness and fainting spells. I had nervous headaches and had no appetite at all. I learned of Dr. Pierce's Favorite Prescription and it only required one bottle to correct all this misery." Write Dr. Pierce's Clinic, Buffalo, N. Y. New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

In Memoriam

IN MEMORY OF REV. H. M. WHITTEN OF ACKERMAN, MISS.

When the sun of another day had faded in the golden west, The spirit of our beloved friend, entered the haven of rest. "I've anchored my soul in the haven of rest, I'll sail the wild seas no more, The tempest may sweep o'er the wild stormy deep, in Jesus I'm safe evermore."

With these inspiring words to us and to the bereaved loved ones, let us "not sorrow as those who have no hope: for if we believe that Jesus died and rose again, even so them which sleep in Jesus, will God bring with Him." You who ministered to him with loving hands and tender sympathy, remember that He who careth for the sparrow, and "knoweth our frame that we are dust, will supply all our needs in Him, who doeth all things well, and does not willingly afflict His children." He verified His promise, in that He strengthened him upon his bed of suffering. "Thou wilt make all his bed in sickness: I will both lay me down in peace and sleep, for Thou Lord only makest me to dwell in safety."

Brother Whitten proved faithful to every trust, and our Lord verified to him His every promise, blessing him temporarily and spiritually, whether in poverty or plenty, with His benediction and recognition, in a long and useful life. He was an exception, in that he was honored by his own people, for he was born, reared, and lived most of his life in Attala County, Kosciusko Association, where he ministered to a large portion of its churches, baptizing more people than any other minister, with possibly one exception, joined in holy wedlock hundreds of couples, "souls with but a single thought," according to God's command. "Rejoicing with them that do rejoice," as well as administering Divine comfort, with a sympathetic heart, to those who were bereaved. "He went about doing good," as was said of His Master, and richly merited the Scriptural commendation: "He was a good man."

He was accorded distinct honors, serving as Moderator of Kosciusko Association, with credit to himself, and loving consideration to the brotherhood, following the injunction "Whosoever will be great among you, let him be your minister; and whosoever will be chief, let him be servant of all." In recognition of his sound judgment and ability, he was a member of the Convention Board for his district association, Choctaw.

He not only fulfilled his day with service, but our Lord lengthened them beyond the "three-score and ten." Hence, let us rejoice in his beneficent life, triumphant in his death, looking unto the second coming of our Lord with His innumerable host. "Then we who are

alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." "Watch, therefore, for ye know not the day nor the hour your Lord doth come."

His co-worker, friend and brother,

D. L. Brown.

MRS. JOHN N. KELLOGG

After a short illness the beautiful spirit of Mrs. John N. Kellogg quietly slipped away on February 16th, to be with the Lord. In her home-going the Rienzi Baptist Church lost one of its most faithful, loyal and consecrated members.

When the sweet spirit of Mrs. Kellogg took its flight this pastor lost the most faithful, efficient, loyal and close friend he has had in his ministry of fifteen years. She was kind, gentle, tender and sympathetic; always ready to help her pastor in every way possible. She counted it a rare privilege to have him and his wife in her home, and her home has been our home since coming to Rienzi almost a year ago.

I have never seen a more truly beautiful and child-like submission to God's will than was manifested by Mrs. Kellogg. She was sustained and comforted by that hope with which she had so many times comforted others. Steadfast in the faith, she quietly and peacefully moved away from this earth to be with the Lord forever.

An abiding faith, loyalty to truth and righteousness, unselfishness, an unflinching optimism, a rare quality of making and keeping friends of people of all walks of life, were outstanding characteristics of her charming personality.

There are left to mourn her home-going a loving husband, a devoted son of thirteen years, an aged mother, two sisters, three brothers and a host of relatives and friends.

May the God of all grace comfort all of them in their great loss and heaven's eternal gain.

Her pastor,

B. W. Hudson.

REPORT ON TEMPERANCE

We believe that the 18th amendment is one of the greatest productions of legislature, touching social service of all time. Because we believe that the liquor traffic in all of its ramifications is the most blighting, blistering, ruinous, health destroying, home destroying, peace destroying, hope destroying, faith destroying, happiness destroying, honor destroying, prosperity destroying, body destroying, soul destroying institution that ever wiggled out of the bottomless pit.

When prohibition went into effect and for some time following the electorate of this country and the federal Congress was overwhelmingly dry. But while men slept the enemies of prohibition sowed the tares among the wheat by spending millions and millions of dollars subsidizing nearly all the big city daily papers and most of the weekly and monthly magazines

discrediting and misrepresenting prohibition.

And then came the depression with unemployment, hunger and distress, which is world-wide, but the misery of the people was capitalized by the liquor forces and many were led to believe that this country could find its way back to prosperity by the liquor traffic, in spite of the fact that England, France, Germany, and all the European countries that have had the liquor traffic all the time, are in a worse economic and financial condition than we are today.

The million people that the beer barons promised to put to work if the beer bill passed, has simmered down to but a few thousands. Instead of the beer barons getting their beer kegs manufactured in this country, where there is an unlimited amount of raw material waiting for a market and fifteen million unemployed men, they are, according to an article in the Times-Picayune, Sept. 30, 1933, from Consul-General Claude I. Dawson, at Barcelona, Spain, the Spanish manufacturers of kegs are on a boom, having received large orders for several thousand kegs per month to be shipped to the United States. This incident shows why a few thousand more men are not at work in the United States, and that the liquor interest is not concerned about the unemployed and the hungry men, women and children as they claimed to be a few months ago.

We wonder why our great president doesn't look into that matter and try to persuade the beer barons of this country to live up to their pledge to the NRA, symbolized by the Blue Eagle.

Let us not think about giving up the fight on liquor. Right never surrenders to wrong, even as God never surrenders to the devil. But let us gird ourselves anew to an intensive, nationwide campaign of pro-education and red-hot evangelization.

Respectfully submitted,

W. A. Gill, Committee.

BEREAN BANQUET, CRYSTAL SPRINGS, MISS.

On the evening of February 23 the Berean Sunday School Class of the First Baptist Church, Crystal Springs, held its annual banquet in the church basement.

Mr. Jesse Leach, Social Vice-President—with the able assistance of his wife—had prepared an excellent program.

Prof. H. E. Martin, Agricultural Teacher of the local Consolidated High School, was master of ceremonies.

There was a beautiful violin duet by Miss Wineve Sumner and Mr. Calvin Cole, Jr., and three amusing negro spirituals by the class quartet: Messrs. Oscar Garrett, Obie Cox, Vernon Hinson and Jesse Leach.

The only address of the evening was delivered by the pastor, Dr. T. W. Talkington. His subject was, "A Funny Talk." It proved to be just that; for the crowd laughed continuously from his first word to his last.

Why Liquid Laxatives are Back in Favor



The public is fast returning to the use of liquid laxatives. People have learned that the right dose of a properly prepared liquid laxative will bring a perfect movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. A child is easily given the right dose. And mild liquid laxatives do not irritate the kidneys.

Doctors are generally agreed that senna is a natural laxative. It does not drain the system like the cathartics that leave you so thirsty. Dr. Caldwell's Syrup Pepsin is a liquid laxative which relies on senna for its laxative action. It gently helps the average person's bowels back to regularity.

You can always get Dr. Caldwell's Syrup Pepsin at any drug store, ready for use. Member N. R. A.

The rest of the program was given over to numerous witty toasts. We mention only three: "The Class President—Dr. Otho Messer," by Mrs. W. H. Russum; "Our Beloved Pastor," by Mrs. Cecil Pritchard; "The Class Teacher—Mrs. T. W. Talkington," by Dr. Messer.

The menu consisted of an abundance of oysters, salad, coffee and the usual accessories. It was served nicely and efficiently by Mrs. Ab Thomas and her helpers to 147 people.

The class has an enrollment of 100 alert business and professional men. Their loyalty to their teacher, the pastor's wife, is shown in many ways—especially in attendance. One Sunday shortly before the banquet there were 77 men present. The average attendance is about 60.

Clyde Smith,
Class Reporter.

Eve: "Say, don't you know what becomes of boys who use bad language when they play marbles?"

John: "Yes, they grow up and play golf."—Ex.

BALD NO LONGER

Mr. A. S. R. of New York City writes: "I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair."

FREE!
THE TRUTH
ABOUT THE
HAIR

Do You Have Headaches?

Take CAPUDINE

Ease the Pain Promptly

It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief.

Capudine is liquid—already dissolved—easy on the stomach and is assimilated at once thereby producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also.

10c, 30c, and 60c at drug stores.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

How do you enjoy this weather for a nice spring day, wind, rain, thunder and lightning, with signs of a freeze? We haven't had any snow yet; would you be glad or sorry if it came? I am sitting near a warm gas fire, and have pleasant company with it, so I must stop thinking of my little young plants popping out of the ground at home, where I was just a little fast planting them about two weeks ago! I am visiting in Brookhaven: you will remember that Bettie Toy and John Crawford and their Papa and Mamma live here. Both the children are growing fast, and Bettie's hair is dark and thick, going well with her brown eyes and red, dimpled cheeks. John Crawford can sing and recite, which is doing well for a boy two-and-three-quarters years old. Bettie goes to school, and can play some on the piano. John Crawford knows what c-a-n-d-y spells, but a little ago, when asked what i-c-e-c-r-e-a-m spelled, said gum, which was a mistake. And if I have made any mistakes in this letter, it is because I am having a great deal of activity going on around me.

I have only two letters as yet for our page, but when I get home, perhaps there will be several.

I wish to make a little correction in the recipe for the Bible cake, given last week. The honored pastor of one of our churches told me that the night before, he had worked out the recipe for our cake, but he said, "Was it six cups of eggs, or six eggs?" Of course, I hastened to say it is 6 eggs, which it is, or should be, but when I looked at the Record, I saw that the printer had put it down six cups. Cut out the word "cups" in the ingredient that begins with 6, for that is 6 eggs.

I made the cake today, and it is very nice, especially the part baked in muffin rings. Next time I make it, I'm going to put in 1 cup pecans. And if you want pecans in yours, add to your recipe, 2 cups Song of Solomon, eighth word in verse.

Much love from

Mrs. Lipsey.

Bible Story No. 9: March 8, 1934
A Meeting with Two Friends from Heaven: Luke 9:28-36

One evening, Jesus took His three best-loved disciples, Peter, James and John, up into a mountain, thought to be part of Mt. Hermon. Perhaps He wished to get away from the press of the crowds that followed Him. At any rate, He poured out His heart in prayer to God, and as He prayed, a great change came in His face, which shone with the brightness of the sun, and His clothes became dazzling white, and glistening. The three earthly friends saw with Him two friends from Heaven, Moses, who had been the Lord's devoted servant on earth more than 1,450 years before, and to whom God had given the Law from Mt. Sinai, for His people, and Elijah, who had been carried in a chariot of fire to heaven over 900 years before, had come from heaven to talk with Him. We can be certain what they talked about, for Luke tells us: they talked with Him about His departure from the world, which was not far off, and which was so much in His mind; perhaps they told Him of how the Hosts of Heaven were waiting breathlessly for this great event, and of its fulfillment of what the prophets had said. But the three disciples were overcome with sleep: however, they woke in time to see their Lord's glory, and that of the two visitors, whom they knew in some way, to be Israel's great leaders, Moses and Elijah.

Peter, too confused to know what he said, asked if they might not put up three tents for these three glorified ones, but in a few moments, a cloud covered them, and as they passed, fearful, into its shadow, they heard a voice say, "This is my beloved Son, hear Him." Do you remember what was said at His Baptism? Luke 3:22.

Jesus was then found to be alone. His three disciples told this wonderful experience to no one at that time. Read what Peter says of it in his letter written long years afterward. (2 Peter 1:17, 18).

My dear Mrs. Lipsey:

Many, many thanks to you and your "Children's Circle" for the check for \$18.40 that we received today. We needed the money so much.

May God bless each of you.

Sincerely yours,

Mrs. O. C. Miller.

Bay Springs, Miss.,

Feb. 22, 1934.

Dear Mrs. Lipsey:

Am about to let February slip by before I get my dues to you. Am sending \$1.00 for this month. Hope we will have a nice gift for the orphans and B.B.I.

Have had measles and whooping cough since Christmas, have only been in school one week. Will be glad to get well and go back.

Lovingly,

Mary Ruth Denson.

You certainly have been having things to contend with, dear Mary Ruth, — measles and whooping cough, too. I thing from what you say that you must be over the worst of it, and I certainly hope so. Yet you don't forget the dues for Jeannie Lipsey Club No. 11! I thank you and Mother for them.

Olive Branch, Miss.,

Feb. 28, 1933.

Dear Mrs. Lipsey:

You were wondering if I received any answers to my Bible questions through my post office. No, I did not. Ada Jean McDill was the first to answer them through our page, so she received the little prize. I had a real nice letter of thanks from her today. Annie Buckley also answered them. They both wrote such nice letters. I thought they would make fine members, or leaders for a Jeannie Lipsey Club and Mother helped me write a little ad for the clubs. We thought you said the latter part of Mr. Cormier's name is pronounced like an A: so that is the way we wrote it to sound.

I am sending \$2.00: February club dues for J. L. Club No. 1.

Fannie Mae Henley.

Well, Fannie Mae, this is the best "ad" we have ever had on our page. I am putting it just below here, and I'm in hopes that several, or more, will be encouraged to become members or leaders of Jeannie Lipsey Clubs. Thank you for it, and for the dues which come so regularly from Jeannie L. Club No. 1.

Answers to Mrs. Mayo's Puzzle
A City in Mississippi
Jackson

1. Jael
2. Amram
3. Corn
4. Kish
5. Sheba
6. Og
7. Nebo

Fannie Mae Henley.

To Members of Children's Circle
Would you like to be a member of a Jeannie Lipsey Club, I say? Then all you have to do, and all you have to pay—
Is five cents for the orphans, and five for Mr. Cormier

To Mrs. Lipsey send each month, or one-twenty for the year, And then you are a member of a J. L. Club, my dear.
If leader of a J. L. Club you truly wish to be,
Then ask friends, mother, daddy, or any one you see,
To give each month a silver dime to you!
And you to Mrs. Lipsey will send it when it's due.
Now isn't that easy, and wouldn't that be fun
To know each month you were helping some needy one?

—BR—

THE FIGHT CONTINUES

United Drys and Temperance Leaders Appeal to Mississippi For Temperance Laws
Attack on Beer-Wine Bill

Statement by United Drys of Mississippi, acting for the Mississippi Congress of Parents and Teachers, the Mississippi Educational Association, the Federation of Women's Clubs, the W. T. C. U., the Anti-Saloon League, and citizens of Mississippi.

We oppose the sale of beer and wine.

All foreign corporations and all citizens who build plants to make money from the vice of our people do so with the full knowledge not only of the constitutional right of Mississippi to forbid this immoral traffic, but with full knowledge that the State of Mississippi for over a generation has forbidden this vice, and with full knowledge that a radical repeal of the law has been accomplished without giving the people of Mississippi an opportunity to speak directly, or even indirectly, by refusing to vote for a wet legislature and a wet governor. Therefore when Mississippi reenacts her temperance law, persons interested in commercialized vice can have no excuse for asserting property rights as justification for following their immoral traffic. Human life, the virtue of men, women and children, the public interest in the sobriety of citizens, the grave danger to the security of white women at the hands of drunken negroes are of such tremendous importance to Mississippi that no decent and thoughtful person can deny the right of the state to suppress the liquor traffic.

The liquor traffic is the deadliest foe to industrial prosperity, domestic tranquillity and civic order which organized society has had to fight. This traffic is now and has ever been an aggressive enemy to the home, the church and the state. It is the fruitful source of iniquity and misery. It is the prolific cause of crime, poverty and suffering. This evil unfits men for all the affairs and responsibilities of life. It makes their bodies the prey for disease. It renders women unfit for motherhood and entails misery, poverty, and shame on children unborn. It corrupts the suffrages of the people to such an extent that the saloons were ordered closed on election days in order to minimize the corruption and the fighting and killing. Liquor fills the courts with criminals and crowds insane hospitals with the victims who have had their reason dethroned by it.

Drunkenness, gambling and prostitution, insanity, poverty and crime

Help Kidneys

Don't Take Drastic Drugs

You have nine million tiny tubes or filters in your kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning kidneys or bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Sias-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

have been the invariable results of the liquor traffic among our people.

In our courts the hopeless infatuation of the persons implicated in adultery and murder is shown to have been fed on liquor in cases too recent and conspicuous to need mention.

In the recent Hernando case three negroes have confessed that they were drunk when they raped a Mississippi white woman.

The Clinton riot began at a drunken negro picnic.

The generation which expelled carpet-baggers and asserted white supremacy knew the danger of liquor to private morals. They knew also that drunken negroes are crazed brutes and are prone to murder and rape.

That generation of leaders enacted the temperance laws in answer to the cries and prayers of the women and children of Mississippi. The vision and courage and sacrifice of such leaders as Galloway, Ratliff, Alexander, Lowrey and their noble associates is the great need of today. For, the maintenance of the temperance law is still essential to the peaceable relations of the white and black races. It is still essential to the virtue of women; the presumption of Roman law was a drunken woman is unchaste; and human nature has not changed. The maintenance of the temperance law is essential to the safety of transportation by rail, by highway and by air. Safety in transport is impossible unless the public who are the largest class of drivers remains sober.

The more our people drink, the more they will want to drink. Alcohol is a habit-forming poison. The thirst for liquor like the thirst of

HEADACHES Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neu-algia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

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a sheep-killing dog for blood is never satisfied. Larger and larger amounts must be had to glut the vicious appetite. No one can repeal the effects of alcohol.

The beer bill is the entering wedge in the attack on the temperance law of Mississippi. The consumption of beer and wine will stimulate demand. It will also make enforcement of the hard liquor laws almost impossible. Not even politicians can compromise the effects of alcohol. The man who pretends to be dry and who votes for beer and wine is a dangerous wet because he misleads many into thinking a middle course is possible. The more prominent the man the more dangerous it is for him to masquerade in sheep's clothing.

Now the work of our true statesmen which stood unquestioned for a generation has been repealed by legislature and governor, but the people of Mississippi have not discussed, nor have they authorized this radical overthrow of temperance law by their vote.

A leading authority on English law said of the English Parliament, "In the past quarter century and especially since the sharp political struggles of 1909-11, the view has come to be widely held that before taking final action on matters of great importance the houses, through their leaders, ought to consult the nation (ordinarily by means of a dissolution followed by a national election) so that definitive legislation may be based on a fresh and unmistakable mandate from the people."

If the King in Parliament consults the people of his kingdom before making drastic changes in the law why should not the people of Mississippi have an equal right to speak? In a representative government the legislature and the gov-

ernor should get a fresh mandate from the people before overturning the law that has stood for a generation unquestioned and which is peculiarly essential to the peace of this state in which half the people are black.

But the governor and the legislature never intimated that they would repeal the law in whole or in part when they asked for Mississippi votes as candidates for office.

The beer-wine bill permits liquor to be sold in all filling stations, pig stands, restaurants, drug stores and hotels. It makes bar tenders of all working men and women who earn a living in these places of business. It offers the lure of novelty to the public. It appeals to the weakness of a people in the profoundest of all depressions to forget their trouble in intoxication. It appeals to the weakness of addicts. It forces liquor on dealers who personally are dry but who must compete with the unscrupulous, and makes them invest in the business. Then after establishing the business and forcing investments in it and stimulating the liquor appetite, this bill will not permit the people of Mississippi to vote until twenty-five per cent of the voters vote that they want to vote.

After fastening the octopus on us the governor and legislature call this a referendum. It is not even a fair fighting chance. It is not a fair referendum.

History teaches that moral reforms turn not backward until a nation's life decays.

We feel that Mississippi's thought and life have not had a chance to speak on the issue of overthrowing the temperance law. When the liquor issue was before our people Mississippi voted dry. She was the first state to approve the consti-

tutional amendment outlawing the liquor traffic. For a generation she has been in the temperance column.

We know that today Mississippians have enough reverence for God and enough care for the dearest interests of humanity to protect the safety of the state, the sanctity of womanhood and the morals of the young. Whenever the case against liquor is adequately presented and the people of Mississippi are given a chance to speak they will disown the rash and irresponsible action of the present governor and the legislature.

We do not think that even the organized forces of wickedness with all the money and propaganda they command can conceal from an intelligent people the open and horrible facts as to the liquor traffic. They cannot convince an intelligent people that temperance is promoted by legalizing the traffic in human weakness.

For crime to hide behind legality will not lesson crime, nor prevent lawlessness, nor promote temperance, nor train youth in sobriety and good citizenship.

Within twenty-four hours after beer and wine were legalized, Eagle Brand Beer, containing six per cent alcohol according to its own label, which is far in excess of the new law's provision as to content, was being publicly sold in one of the biggest restaurants in Jackson, in the shadow of the Capitol of Mississippi. In a city renowned for schools and churches, the center of the legislative, executive and judicial system of the state, we see schools established to teach bartenders how to mix drinks, we see printing presses running day and

End Rheumatic Pain With This Lemon Juice Recipe

Within 48 hours usually and often overnight, pains of rheumatism, or neuritis leave, soreness too, swollen joints limber up. What glorious, blessed relief! Get a package of the REV PRESCRIPTION. Mix it at home with a quart of water, add juice of 4 lemons. A tablespoonful two times a day is all you need. In a few days if you're not overjoyed with its benefit your money will be returned. Try it, prove it without risk. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

night to print passports for the liquor venders, and we see the representative hall deserted by the makers of law in order to celebrate the return of liquor, and of an institution that considers sacred no law of God or man.

Immediate disregard of the law in the Capitol City shows that no respect for law and no lessening of crime will follow repeal of Mississippi's temperance laws:

—BR—

Our family had been on a long auto trip during the summer vacation. There was a great deal of construction being done on the roads, and we often had to detour or travel over a piece of newly tarred road. Little Harry, age four, was much interested at the changes in our route, and as we approached our fourth stretch of tarred road exclaimed suddenly, "Oh, Mother, I smell detour."—Ex.

666

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Most Speedy Remedies Known.

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HOTELS

Some of Fort Worth's hotels, showing location, number of rooms and rates:

Hotel	Location	Rooms	Rates—Single	Rates—Double
Texas—Main and 8th		600	\$2.00 up	\$3.50 up
Blackstone—Main and 5th		300	\$2.00 up	\$4.00 up
Worth—7th and Taylor		300	\$2.00 up	\$3.00 up
Westbrook—408 Main		300	\$2.00 up	\$3.00 up
Metropolitan—Main and 9th		200	\$1.00 up	\$1.50 up
Seibold—7th and Commerce		125	\$1.00 to \$2.00	\$1.50 up
Hickman—513 W. 5th		150	\$1.25 up	\$2.25 up
Stockyards—109 E. Exchange		88	\$.75 up	\$1.00 up
Commercial—505 Main		50	\$1.50	\$2.00
Llano—114 NW 24th		36	\$1.00 up	\$1.50 up
Majestic—1305A Main		70	\$1.00 up	\$2.00 up
Madoc—1313 Main		70	\$1.00 up	\$1.50 up
Melba—1107 Houston		78	\$1.00 up	\$1.50 up
Texan—715½ Commerce			\$1.00 up	\$2.00

APARTMENTS:

Lucerne, 1410 Pennsylvania Avenue, T. A. Young, Manager—\$1.50 up for one person—\$2.00 up for two persons. (Efficiency Apartments at \$2.50 to \$3.00 per day).

SUGGESTIONS TO MESSENGERS AND VISITORS—Southern Baptist Convention and W. M. U. Convention:

1. For reservations at hotels, write directly to hotels in above list.
2. For reservations in private homes—\$1.00 per day bed and breakfast—and for missionaries of home and foreign fields free entertainment, write to Rev. Kermit Melugin, North Fort Worth Baptist Church, Fort Worth, Texas.

3. For matters in general concerning Convention, write L. R. Scarborough, Seminary Hill, Texas, General Chairman.

Headquarters for registration for W. M. U. messengers will be Broadway Baptist Church, St. Louis and Broadway Streets. Headquarters for registration in General Convention will be Broadway Presbyterian Church, across street from Broadway Baptist Church, until Tuesday night, May 15. After that at Coliseum, in North Fort Worth.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

CONFERENCE LEADERS FOR THE STATE S. S. AND B. Y. P. U. CONVENTION MEETING IN JACKSON MARCH 20-22

Last week we gave you the names of the speakers for the joint sessions of the convention with the promise that this week we would give you the names of conference leaders and speakers. The list for the B. Y. P. U. Conferences follows:

1. General Officers, Carl Kosanke, Brookhaven.
2. Junior and Intermediate Leaders, Mrs. R. E. Morgan, Jackson.
3. Program Committees, Miss Eloise Tolar, Leland.
4. Instruction Committees, Miss Lucy Carleton Wilds, Oxford.
5. Missionary Committees, Miss Layla Nixon, West Point.
6. Social Committees, Miss Agnes Louise Cutrer, Hattiesburg.
7. Membership Committees, Mr. O. P. Moore, Florence.
8. Secretaries, Mr. Wm. L. Compere, Ellisville.

Thursday morning we will have a general BYPU Conference for demonstrations and one address. The address will be on the Associational B. Y. P. U. and will be given by Mr. Kermit R. Cofer of Water Valley.

Sunday School Conferences will be as follows:

1. Cradle Roll and Beginner, Mrs. Aurora Shumate.
2. Primary, Miss Mary Ellen Caver.
3. Junior, Mrs. D. R. Looney.
4. Elementary Rural and Village Sunday school, Miss Annie V. Camerson.
5. Intermediate, Miss Mary Virginia Lee.
6. Young People, Mr. A. V. Washburn.
7. Adult, Mr. E. C. Williams.
8. D.V.B.S., Miss Enid Henry.

Next week we will have a special convention number of the Record in which we will give the program in full.

Did your union get a copy of the convention program, a tract explaining the Missionary Readers Course, a folder telling about the Home and Foreign Fields Campaign, and a letter? You should have and if you didn't please let us know and we will send you one.

TYLERTOWN ADDS STORY HOUR

We are happy to announce that the Tylertown church has added the Story Hour to their Training Serv-

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ice. Mrs. W. R. Cooper was chosen by the church as the leader and this assures it of being a success. The story hour becomes a necessity in churches where the B.A.U. is a reality. It makes possible the attendance upon the B. A. U. of mothers and fathers who have small children with no one to leave them with. It is also an educational and evangelistic opportunity.

GREENVILLE B. Y. P. U.'S GROW TO SEVEN IN NUMBER

The Greenville Baptist young people are rejoicing over the fact that their work continues to grow. Mr. Cavin having to resign because of leaving Greenville left the office open which was immediately filled by former director Denman. Mr. Denman has just come back to Greenville to live and was happy to go right back into B. Y. P. U. work. They now have seven active and growing unions with prospects of adding many more within the next twelve months.

CLINTON AND HILLMAN COM- BINE IN SPLENDID TRAINING SCHOOL

The week beginning February 19th was observed by Mississippi College, Hillman College, and Clinton church as B. Y. P. U. Study Course Week. It was a great occasion with an enrollment of nearly three hundred with an average attendance of about two hundred and fifty. Five classes were taught; the Juniors with an attendance of nearly twice as many as they had enrolled in their union were taught by Miss Lucille Holloman of Jackson. The following Sunday they had about ten new members to join their union. The Intermediates were taught by Mrs. R. E. Morgan of Jackson. The Leaders Manual was taught by Miss Enid Henry of Jackson. This was a splendid class of about thirty-five, mostly college students who look forward to this type of leadership. Dr. Patterson of Clinton led a class in Baptist doctrine. His class as always was well attended with perhaps fifty enrolled. A class in "The Plan of Salvation" was taught by your state secretary. This proved to be the largest class with an average attendance of sixty-eight. This simply shows the interest our young people manifest in this most important Christian service. Each evening following the class work a special feature was enjoyed. Those who know say that this was the best attended study course they have ever had, and the attendance was no better than the fine spirit displayed on the part of all.

AND THIS IS STUDY COURSE MONTH

March is the month that is observed southwide as Study Course

Month. Many hundred unions will have a study course sometime this month. Have you planned one for your union? We are always glad to recognize the work of anyone your church will select to teach the book or books. Just plan it, enlist your members, study the book carefully, give the examination at the close, send the names of those who make as much as seventy and we will be glad to send the awards.

Reading from the Quarterly is no longer counteracted by well ordered B. Y. P. U.'s.

Renew your study of the "Five Fold Object" of the B. Y. P. U.

HEALING HUMANITY'S HURT By Louis J. Bristow, Superintendent

Eight years ago this day the Southern Baptist Hospital in New Orleans was opened, and the first patient admitted was the wife of a professor in the Baptist Bible Institute. Since that time more than fifty thousand persons have been given a gracious ministry in this House of Healing. Diseased bodies have been made well, crippled limbs have been made strong, blind eyes have been opened, discouraged spirits have been given new hope, the gospel has been preached by word and deed, men and women have been blessed, and Christ has been magnified. And in the good providence of God all the expenses of this service have been paid and the debt incurred in building the Hospital has been reduced.

One woman remained a patient for more than three years; a guest of Southern Baptists who cared for her in her long period of suffering and need. Another woman was a patient for more than seven years, when God took her a few weeks ago.

Last year the wife of a pastor spent about eight months of the twelve with us. Her husband is pastor of a small church, his salary was too meagre for him to bear the expenses of the case; and Southern Baptists cared for her.

Multitudes of men, women and children have been restored to strength without cost to themselves through the efforts of Southern Baptists in this their Hospital. They have come from nearly every section of this vast country. Many have paid their expenses and are no less grateful than are those who were

not able to meet their own cost. Many are the expressions of gratitude we receive, which cheer us, and urge us on to continued effort. There is before me now a letter from a woman in Pennsylvania whose husband was stricken while visiting in New Orleans, and whose life was saved through the services of our surgeons and nurses; and every year for five years she has written a letter of love and thanks to those whom she met and whose Christian ministry to her husband and to her meant so much to her.

It is a fine thing to have part in this type of ministry, and I believe it meets the approval of Him who "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the Kingdom; and healing all manner of disease and all manner of sickness, that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bore our diseases."

A young curate found the Women in the parish too helpful. At last it became so embarrassing that he left. Not long afterwards he met the curate who had succeeded him, and asked:

"Well, how do you get on with the women?"

"Oh, very well," said the other, "there is safety in numbers, you know."

"Ah, safety in Numbers! I only found it in Exodus," was the reply. —Philadelphia Record.

"I have always had a presentment," she said, "that I should die young."

"Well, darling," remarked her dearest friend, "you didn't, after all, did you?"—Selected.

"The voluntary principle works from the individual outward to the group."

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CHRISTIAN EDUCATION

By John J. Wicker

(Continued from last week)

4. A real evangelistic revival meeting once during the session, and preferably at a simultaneous time, for the deepening of the spiritual life of the administration, faculty and students and with a really worthwhile effort to reach with saving grace the unsaved.

5. The hearty cooperation and encouragement by the administration and faculty of every voluntary religious activity on the part of the student body. The faculty should mean much to all such movements.

People who want non-religious or non-Christian schools where all religion is left off or where it is put in in such a mild form as not to take, will, of course, have the liberty of sending their children to such schools, but religious schools will be carried on, patronized and sustained by all who desire a religious standard maintained. Since there are plenty of non-religious schools it works no hardship on any student who does not favor the five points above. It is the Christian school which can come in the most powerful and vital way to the rescue in these dangerous days, and the more perilous ones to come, and solve the nation's problems. This is no time for the denominational school or college to go out on the wide sea of growing knowledge without moral chart or compass.

I therefore believe, with all my heart, that all schools of higher learning should stand on their own merits in appealing for support and patronage. This stand will always invite the law of necessity without which men and institutions all too frequently lapse into moral decay.

Let us say again that such a Christian Association of Colleges setting up required Christian standards would in no way interrupt our present relationship with state and other institutions, nor the present standards now required for proper recognition. It affords all the advantages offered by the state and non-Christian schools plus the greatest thing in the universe—Christianity—in a positive and powerful way, which is so necessary if civilization and our churches are to continue their ministry.

Our schools are making alumni and if the students of today are not Christianized, the alumni of tomorrow will not be religious men, and the church schools of today will before long be lost to their denominations.

Is It Feasible?

Someone may argue that the time of our students is well filled with daily requirements. To introduce religious education in a worthwhile way might endanger the scholastic standing of our students. At a recent meeting of the Southern Association of Colleges and Secondary Schools, President Donovan of the State Teachers College, Kentucky, observed in a survey that the average freshman in a man's college wastes about thirty-two and one-half hours per week, or nearly five hours a day; and the average freshman in a woman's college wastes over thirty hours per week, or

nearly four and one-half hours a day. In this same discussion President Francis P. Gaines, of Washington and Lee University, observed, "There is something fundamentally inconsistent in a college student searching for a Holy Grail of Wisdom in a rumble seat." It goes without saying that there is plenty of time for a religious program in all of our schools and Dr. John W. Bailey, of the University of Richmond, says, "Interest a boy in religion and you at once have a better student."

We have traveled a long way in a short time. Less than fifty years ago nearly every professor in our institutions of higher learning was a minister of the gospel. When I entered Richmond College, now the University of Richmond, there were seven professors, four of them Baptist preachers, H. H. Harris, Edmund Harrison, John Pollard and W. D. Thomas. Every man on the faculty was a father, but today it is the rarest thing that a minister of the gospel is on a college or university faculty.

It must be remembered that the state did not introduce higher education to the church, but the church introduced it to the state. It is the religion of yesterday, put into the lives of men, making them great, that has made illustrious history. Schools of England and Scotland are reflected in the character of the people. The stones in Oxford have for centuries given granite to the souls of men and thus made and preserved a great people.

"In the Colonial period all education was in the hands of the church." Protestantism lived on the doctrine of the authority of the scriptures. "The entire educational program was designed to develop God-consciousness," and this ideal determined everything. When the matter of education was taken over by the state, religion in the very nature of the case, had to be in a large measure eliminated. Previous to this, religion had for centuries occupied the center of education.

We are today in the midst of a strange paradox: education on every hand and spiritual ignorance appalling. There is no use to expect the church to end this spiritual ignorance by its own immediate activities. Men with great vision, great heart and generous hand, saw the necessity for Christian education as the strongest ally of the church and that is why our fathers planned these schools. Our denominational colleges have great spiritual foundations and we only need to make the super-structure worthy of the foundations to bring a crown to the brow of Christ and to make a nation worthy to live on.

Startling Facts

The Virginia Council of Religious Education has issued some startling facts. Tests were made in 213 high schools and "A total of 18,434 high school students attempted to answer the twenty questions. The average grade was 46%. The 12,000 students who stated on test papers that they attended Sunday school regularly, made a grade of 51% and those who did not go to Sunday school made a grade of 32%. One of the questions from the

Old Testament was "Name three of the prophets of the Old Testament." This was missed by more than 16,000 out of the 18,434. There were 12,000 students who were unable to name four gospels and nearly 10,000 who were unable to name three of the disciples of Jesus."

It goes without saying that all progress depends on national morality. Protestantism can only survive on preaching and teaching and working with the individual mind and heart.

"Education is the means by which the present controls the future. Christian civilization depends upon a Christianized system of education."

If for any reason the Christian schools of our country go out of business or cease to function as Christian schools, nothing short of a miracle can keep civilization intact. Our future will undoubtedly be in the hands of educated men. If these are Christians our country is safe; if the future rulers are not Christians, our country is lost.

I believe in the "exclusive power of a new affection." The best way to get evil out of our schools is by injecting good. I could name much in our Christian schools that ought to be put out. All will agree that everything that has the appearance of evil ought to be discouraged. How to make our schools Christian is the one great question. If we can make Christianity positive and powerful in our schools the undesirable and evil things will be eliminated.

Believe it or not, people of education or wealth, or both are not in any large numbers being reached

Buying Drugs Blindfolded a Dangerous Thing

Doctors throughout the world agree there is no greater folly than to buy and take unknown drugs. Ask your own doctor.

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Genuine Bayer Aspirin does not harm the heart



MEMBER N. R. A.

by the churches. Christian education in our schools is the one hope. The college must Christianize culture or the church will not conquer wealth. The noblest ally of the church is the Christian school.

Financial Needs

All our schools are begging for money and more money. Why do not our Baptist people give more? There must be a reason. Fifty years ago the church gave out of its poverty to build, carry on and endow schools, but their whole thought was Christian education. I believe (Continued on page 16)

Nervous?

Here is a medicine which quiets quivering nerves. . . . You eat better . . . sleep better. 98 out of 100 women say — "It helps me."



"Before my baby was born I was run-down and nervous. My mother told me to take Lydia E. Pinkham's Vegetable Compound to ease my nerves and prepare me for childbirth. After only a few bottles I was up and doing my work cheerfully. Childbirth was very easy, thanks to your medicine". —Mrs. John Ellis, 6308 So. Campbell Ave., Chicago, Illinois.

"For five years I suffered terribly with headache and backache and was so nervous I would have to go to bed. I took different medicines but with no results until a friend told me about Lydia E. Pinkham's Vegetable Compound. After taking four bottles I am a different woman. I only wish I had started on it when I first had my troubles." —Mrs. H. B. Lusby, 202 N. 34th St., Louisville, Kentucky.



"Mother gave me the Compound when I was 13. I took it at childbirth and at the Change. It has been wonderful." —Mrs. John W. Applegate, 215 Walnut Street, Asbury Park, N. J.

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Baptist Student Union

M. S. C. W.

The saying "When it rains it pours" is as true as it is trite.

Yes, we had Mr. Leavell on our campus last week for three glorious days. He came into Sunday school in time to congratulate Bill Tullus, our Sunday school director, on her 16th birthday. After a few words of greeting as only he can say, he talked to us on the subject "He has absorbed the shadows of our night" (an epitaph on the tomb of Quintin Roosevelt) and showed how Christ absorbs the shadows of our night.

At church Sunday morning his scripture was Psalm 144:93, with the text "That our sons may be as plants grown up in their youth, that our daughters may be as cornerstones, polished after the similitude of a palace." He made us feel "right proud" about Zava Wilson (we've always been mighty proud of her anyway). This was a real "Young People's talk," and we thoroughly enjoyed it.

In chapel Monday, he talked to us on three leaders, Val Danon, Malini, Sun Yat Sen, and Gandhi, who had sworn to become leaders when of high school or college age. Sunday night, his subject was "Most of us made resolutions to get us a globe and get to work on it." He made this very forceful by "Go ye into all the world, preach the gospel to every creature," and "Lo, I am with you always, even into the end of the world," "And ye shall be my witnesses in Columbus, in Lowndes County, in all Mississippi, in the U. S., and to the end of the earth."

The Council had conferences with him all day Monday, and he was with us at Council Sunday night.

Tuesday night, just before he left for State, we were walking with him to the Workshop. He joked and played with us, and then listened to and advised us when we needed his help, and as we were thinking

HOME MISSION BOARD ACTIVITIES

Let it be understood before this writer even mentions a friendly point of criticism, that he is completely sold to the urgent need of Home Mission Board work, and would not knowingly detract one iota from the splendid labors and achievements of this great mission agency. The facts are, that for years past, he has insisted that Home Mission work is more important than Foreign Mission work, and should have first consideration in our general mission program.

On page three of the Record of this week, I read the following: "One church out of every three Baptist churches EXISTING TODAY was ORGANIZED AND NURTURED by the Home Mission Board. I am presuming that the writer had in mind only the group in the territory covered by the activities of the Home Mission Board, though there are some few EXISTING outside this territory.

over his visit we decided that the one trait we liked most was his absolute understanding at all times. The verse we found which describes him best was "with all thy getting, get understanding."

Saturday, February 17, we had our annual party with State. There were 175 present. Oscar Hendricks and Vivian Dufee were in charge of this evening. Bob Hansing, former B. S. U. president of Alabama and graduate medical student from the University of Alabama, led the devotional on "Follow the Gleam." Sunday morning he talked on "The Philosophy of Christ," showing how the name "Jesus" brought the world together.

Bob was afraid he'd be: "As in a theatre, the eyes of men, After a well-graced actor leaves the stage, Are idly bent on him that enters next, Thinking his prattle to be tedious." Because of Mr. Leavell's visit. Well, Bob, from all I can hear, you were a worthy successor of our "Great Leader."

Mertle Pile, president of the Junior Sunday School Class, had charge of opening exercises Sunday morning. The program was a musical reading of the song "I Choose Jesus." Joyce Fortenberry, Ruth Walker, Majorie Jones, and Myrtle Pile took part. Each read a verse to piano music and then knelt at the cross while the piano and violin (Esther and Nellie Bradley) played the chorus of "I Choose Jesus."

At BYPU Sunday night the Intermediate BYPU Quartet rendered a number. It was plenty good.

Florence Hall led Y.W.A. Wednesday. She presented an excellent program on our early missionaries. Those taking part were Addie Posey, Dulcie Simmons, and Margaret Tyler. Frances Gayden furnished the music. Cookies, candy,

But I am challenging the statement as it relates to our Southern Baptist group of upward of 25,000 churches. Mark you, the writer says ORGANIZED AND NURTURED. Since there is no mention whatsoever of pastors, churches, or groups of Christian men and women, here and there, who in any way participated in this glorious work we are left to infer, necessarily, that the work was done exclusively by the Home Mission Board. If this statement is really true, then all honor to our Home Mission Board, if not correct then let credits and honors

and "crystal" punch were served.

Miss Witte taught a course in "Soul Winning" at the request of some of the girls on the campus.

This report seems empty after last week, doesn't it? It's just been one of those "Homey" weeks where we are all together, nothing to rave about has happened, and we are still dazed from so many blessings last week. Our wish for you is, "That thou do faithfully whatsoever thou doest", and that the God that is "greater than our hearts and knoweth all things" will reward you as you deserve.

Margaret Gooch.

be bestowed upon all those pastors, churches, and groups of Christian men and women, who cooperated with our Home Mission Board in this glorious work?

B. F. Whitten.

—BR—

Woman (about to attend political meeting): "I'm not prejudiced at all. I'm going with a perfectly open and unbiased mind to listen to what I'm convinced is pure rubbish!"—Ex.

—BR—

"Your husband is simply wild about you, isn't he?"

"Yeh, he raves about me in his sleep, but the poor absent-minded boy nearly always calls me by the wrong name."—Ex.

—BR—

CHRISTIAN EDUCATION

(Continued from page 15)

that if our schools would send home today from their student bodies Christian boys made better Christians, unsaved boys with a new-found Savior, and even prodigal boys reclaimed and made a new creation, there would be no lack of financial support, for church and college would rejoice together in the successful accomplishment of the greatest work in all the world—the bringing in of the Kingdom of God among men.

Missions Books

Methods Books

THE NEW WHY AND HOW OF THE W. M. U.—Wilma Geneva Bucy 35c
Completely re-written study course book, written at the request of the Executive Committee of the W.M.U. of the South, on methods and purposes.

HOME MISSIONS STUDY BOOKS

THE KEYS OF THE KINGDOM—Una Roberts Lawrence 25c

A survey of home missions, present work, future opportunities, new approach to questions of responsibility. (H-13).

MISSIONS IN THE BIBLE—J. B. Lawrence, Cloth 50c; Paper 25c

Missionary teachings of the Bible with emphasis on scriptural plans of support of missions. (H-13).

THE WORD OF THEIR TESTIMONY—Cloth, 75c; Paper, 25c

Una Roberts Lawrence
Principles and policies of Home Missions with emphasis on victories through giving the Word of God to those who never knew it. (H-13)

THE PEOPLE OF THE JESUS WAY—J. W. Beagle 25c

Story of Southern Baptist work among the Indians told by one who knows it intimately. Used successfully with all ages. (H-13)

AROUND THE WORLD IN THE SOUTHLAND—Inabelle Coleman 25c

Ten fascinating stories of home missions with programs, projects and worship plans for Juniors. (H-13)

YOUNG AMERICA MAKES FRIENDS—Boards, \$1.00; paper, 75c

Mary Alice Jones and Rebecca Caudill

A study of the life of Junior age boys and girls of every race in America, with stories and programs for Juniors. (M-7)

PERSONAL SERVICE GUIDE—

Mrs. Una Roberts Lawrence 25c
Vividly portraying the conditions of the negroes, foreigners, and underprivileged, the illiterates, the needy and the sick. (W-23)

FOREIGN MISSIONS STUDY BOOKS

SEEDTIME AND HARVEST—Mary C. Alexander 50c

This revised edition carries splendid material on South China with extra helps, suggestions and outlines for comprehensive study. (F-3)

EUROPE AND THE GOSPEL—Cloth, 75c; paper, 50c

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Southern Baptists' one and only book dealing with their foreign missionary work in the five countries of Europe. (F-3)

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A foreign mission book of valuable information and outstanding appeal. It rightfully finds place on every Foreign Missions study list. (F-3)

HANDMAIDENS OF THE KING TO FOREIGN LANDS—Cloth, 75c; Paper, 50c—W. Thorburn Clark.

Brief biographies of five outstanding Southern Baptist pioneer women foreign missionaries. (F-3)

OUTRIDERS OF THE KING—Cloth, 75c; paper, 50c.

W. Thorburn Clark
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Michi Kawai
Brings a vivid and challenging message from the Christian women of Japan to the Christian women of America. (C-20)

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